July Sept - 2022

Pathway to God

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Musings of the Editor...

Esteemed Spiritual Aspirants,

Here's your spiritual food for July-Sept '22 laden with fresh insightful feast.

... Amid a series of festivals, events, calamitous floods, turmoils, upheavals days and months have been rolling on because time never stops. Life is a flux. No ocean-wave can be the same and the onlookers on the sea-shore watch at them pondering over how one wave dashes on the other to hit the shore and disappear. In the same way, old order, old customs and traditions change making room for the new new ones to usher in. Albeit human values may remain the same but human's perspective toward them changes. None can stop. The world is in the process of the New World Order. How that world order will be only Time decides and we are just its silent witnesses. As Tennyson rightly puts it in his *Ulysses*:

Old order changeth yielding place to new
And God fulfills Himself in many ways
Lest one good custom should corrupt the world.

Nonetheless we can definitely contribute to make it a better world by our positive, optimistic thoughts and noble deeds. Hence as it has often been emphasized through these Musings that it's time for mind revolution. Let all the readers of this spiritual journal help render their earnest service by sending their positive, noble vibrations collectively to the universe to hasten up the process of the word New Order.

Let's pray to Shri Gurudev to make the New World Order usher in soon.

……

Dear readers, the present issue reaches your hands laden with such meaningful, informative and relevant articles as *Upanishadic Antidote to Anxiety, Spiritual Sittings of Prof. V.H. Date, Narada's Shree Dattatrya Mantra, Tulasidas Doha, Worship of Linga...., My Idea of the Bhagavadgita etc.* We heartily thank all our contributors for enriching the journal by their articles.

We also thank all those readers who have sent their views on the journal because they help us present our best in the upcoming issues.

We are beholden to all the Members of the Board of Trustees, Chairman, and Vice- Chairman, Secretary, Jt. Secretary for their suggestions, guidance and encouragement in publishing this journal.

We are extremely thankful to the entire team of Impressions for the elegant printing carried out so meticulously.

Dear readers, now it's your turn to respond by way of your appreciation and/or suggestions to enable us to emulate ourselves.

Wish you all an insightful reading along the Pathway to God.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from the Secretary's Desk ...

Beloved Readers,

My best wishes for the ensuing Dussera and Deepavali. Let Shri Gurudev bless us to attain the zenith in our spiritual journey. I am very happy to bring to your kind notice that ACPR has ushered into the progress of new pace of activities after Covid. Both in-house and outer sphere activities are geared up with multifaceted approach.

On the front of publication activities, very important books have been released in the recent past. Dignitaries and Scholars have been invited to ACPR. These occasions have paved way for a qualitative thinking in the field of philosophy and mystic literature. (These have been reported in PWG Journal and this issue also carries information and excerpts of the speeches) Yet again there are some valuable works which are already in the shelf and under print are to be released in the near future.

On the other hand ACPR team alongwith me have visited universities and libraries to obtain first-hand information about the development in mystic ad philosophical literature and got updated about the digital system in library. This issue carries one such visit report. I am in constant touch with luminaries in the field of philosophy and mysticism within India and abroad. My interactions with departments of various universities have resulted in obtaining a new vision to carry out the activities of ACPR. We are preparing an exhaustive action plan in this regard.

With every effort possible in spreading the gospel of Shri Gurudev Dr.R.D.Ranade and enhancing the implementation of "Vision ACPR" we need to carry out a lot of ground work.

Moreover it is a team work wherein we have to build a springboard comprising of logistics arrangement, financial preparedness, manpower to handle the work involving digital form and making use of technology. A Platform is to be created to co-ordinate the help of resource persons in formulating the intelligentsia of ACPR to propagate the "Vision ACPR".

These need to have an unstinted support of all concerned. I sincerely call for extended co-operation from you all.

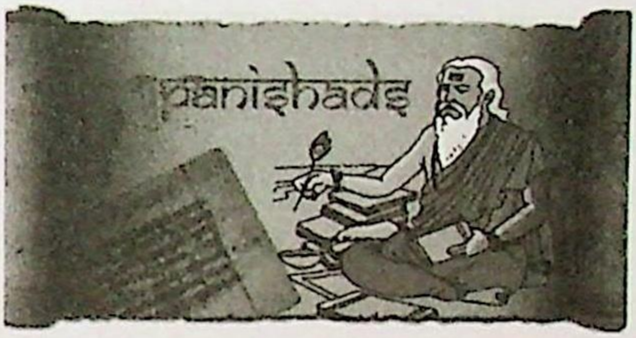
Thank you
Jai Shri Gurudev

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

Upanishadic Antidote To Anxiety

Ashwini Mokashi
philosophyandhappiness@gmail.com

Introduction :



Anxiety disorders are on the rise. People suffer from generalized anxiety about life and they worry to the point of inaction. At the root of inaction lies fear and insecurity, fear of the unknown, fear of death or suffering, fear of gain or loss, fear of failure. Worrying does not help the cause, instead it brings down the level of productivity for a person. The anxiety itself is a cause of concern. Would I survive the current pandemic? Will I be able to recover the financial losses, presuming I survive? Questions of this kind start the process of self-doubt and sometimes lead to learned helplessness.

Let us examine the causes for this feeling of anxiety or emotion of fear both from the evolutionary biology and Upanishadic points of view and analyze the passages in the Upanishads to see what light they throw on this problem.

From the point of view of evolutionary biology, human beings in the hunter-gatherer community needed to be afraid to survive an attack from wild animals or other fellow hunter-gatherers. It helped to be in an alert state of mind, so that they could protect themselves from any dangers. If they relaxed too much or got very happy, that could cause their demise. The world is now at a far more peaceful state, than it has ever been before. People sleep peacefully without worrying about a wild boar attack. They carry out their routine as normal, unless they are in a war zone or in a natural calamity, such as floods caused by climate change or the current pandemic caused by a new virus. Most of us currently live in a very civilized society, yet the instinct of fear has stayed with us. People are afraid of minor things, such as their lifestyle, status, health, wealth, or such, but their survival is not always at stake. It most certainly affects one's mental state and makes us unstable. People are not living in fear of losing their life daily, and yet. their anxieties are so deep that they can paralyze people to inaction. One does not say to oneself anymore, "Oh! what a relief-there is no wild animal charging towards me, it is just my boss coming towards me." One imagines the boss as the same kind of danger as the wild animal, and one panics.

Analysis from the Taittiriya and Brihadaranyaka Upanishad

From the Upanishadic point of view, fear and insecurity are caused by lack of trust in oneself, which in turn is caused by not understanding oneself or one's Self (Atman). When one thinks of oneself as a small particle (like an atom or anu in Sanskrit) in the universe, which has no influence, which is not linked to anyone or anything, which is not a part of the universe, which does not participate in the global creation or continuation, then one does not give much importance to one's existence, or one's purpose of life, or one's Karma. If one does not understand how one is linked with the wider world and happens to be also ignorant about how the world functions due to these connections and how each one of us needs to play one's part right for the effective functioning of the unit one is in, whether it is one's family, one's workplace, school or social network, one ends up isolating oneself. One thinks of oneself as inconsequential, leading to a belief that 'we do not matter, our thoughts and feelings do not matter, and no one cares for us'.

According to the Taittiriya Upanishad(1) fear and insecurity are born out of this feeling that we are distinct from the rest of the creation. If we think of ourselves as completely unique and we define our existence by our desires and likes and dislikes, then we start thinking of how to protect ourselves, our differences from the others. We do not trust in the creation of this world with a purpose. When we believe that this world is a creation of Brahman and that Brahman exists everywhere, in myself and in others as Atman, then we tend to trust more and believe in the purpose of one's life as well as the purpose of this world.

When we nurture the feeling of uniqueness, we focus on ourselves, our desires and how to fulfil them. The desire-fulfilment theory leads to cycles of births and rebirths, which itself becomes a fearful proposition. We do not see ourselves as the agents of Brahman who are fulfilling a purpose for the greater good, but as agents who are uniquely designed to do whatever we want to do. Then we see ourselves not as Atman, that resides in everyone, but as me as an individual, who is different from the others.

The similarity among all Selves does not necessarily make us the same as any other person. We carry our individualities with our karma, our destinies, our goals and our paths. There is no denying about differences among human beings, nonetheless what binds us together is the fact that we all have a Self that relates to the Universal Self. In that respect, we are similar.

Brihadaranyaka Upanishad(2] gives us a story of how in the beginning, Self was one and when the Self realized that it is one and there is no other, then it lost all the sense of fear. Later it got bored by itself, so it evolved into men and women from the same substance. Hence, all men and women partake in the Self.

Story from the Gita

Bhagavad-Gita, which is also known as Gitopanishad is the advice given to the most brilliant archer, Prince Arjuna, who is sitting in the battlefield, being confused and facing a dilemma of whether to do his duty as a warrior to kill his enemies and incur sin for the act of killing; or whether to give up fighting, forsake his kingdom and live with a sense of injustice at the hands of his enemies, who are also his relatives. This is a serious issue and thankfully he is accompanied by Lord Krishna, who enlightens him. The Gita's response to the anxiety of Arjuna was to explain to him the secrets of Karma-yoga. If he just continued to do his duties that are assigned to him and carry them out. diligently, he would be considered a hero for having fulfilled a very difficult task and earn his seat of honor in history, and the world would be better off for his actions in carrying out a war against injustice. In the 18th chapter of the Gita, Lord Krishna explains to Arjuna that he is the Godhead and he has already arranged for this war to take place and for the justice to prevail.[3] He has chosen Arjuna to be the hero of this war, and Arjuna is just a means to carry out God's will. When Arjuna sees the purpose of his role and sees how the world is going to require him to carry out his duties, he sheds his anxieties and gets ready to do the difficult task.

Story of Adi Shankara, Founder of Vedanta

There is a story attributed to the founder of Vedanta, Adi Shankara Acharya, as a critique of his theory of Maya. The Vedanta theory of Maya says that the whole world is an illusion and Atman (Self) alone is real. So once someone asks Adi Shankara, how would you react if a wild bull comes charging at you? Adi Shankara said, I would run for my life. To which the questioner said, but the whole world is Maya, so why are you afraid of the bull, who is also Maya? Adi Shankara replied that the bull is Maya and so is my running Maya; but if I am in this body. I still need to take care or myseii in Maya.

Story from the Chhandogya Upanishad

The next story comes from the Chhandogya Upanishad[4], which is a parable of the blindfolded man. The robbers have robbed this man. blindfolded him and left him outside the city of Gandhara in a forest. He has no idea how to get back to his house and his family in the city of Gandhara. He is helpless, blindfolded and in a forest. At this point, a wise man, a spiritual guru helps him by giving him instructions and when the blindfolded man follows them, he reaches his home and is happy. The man understands that even if the robbers had robbed him, ill-treated him, the voice that is guiding him is the voice of a wise person, whom he considers his guru. He places his faith in that advice and reaches his destination.

'Faith helps one get over barriers, when one believes that better outcomes are possible. Sometimes we have faith in someone we respect, such as a guru or a parental figure, or sometimes we have faith in ourselves that we can do better, provided we try hard enough. The barriers of negativity can be broken with trust in positive outcomes, greater possibilities and greener pastures. Here the blindfold represents our misconceptions, ignorance and passions, while reaching home represents reaching self-realization and this journey towards self-realization results into happiness.[5]

Story from the Greek Philosopher, Plato

A similar story is found in Plato's Republic[6] known as the allegory of the cave. It talks about chained people in the cave, who overcome their barriers, when they try to step out of the cave by the force of light that is coming from outside the cave and finally are educated and enlightened, when they see the actual sun in the sky after they are able to step out of the cave. While they are in the cave and in a state of being chained, their thoughts about the situation on the ground are mostly connected with acceptance about how things are in the cave with people in a state of being chained watching only the shadows in front of them. But as they act on their curiosity and try to find where the shadows are coming from, they discover a room next door with a fire and people, who can walk around. When they challenge themselves further, they discover that the cave has an opening and there is a light at the mouth of the cave, which is stronger than the fire in the cave.

When they step out of the cave with great difficulty, they discover the sunlight for the first time and finally when they look up, they discover the bright sun in the sky. When they succeed in doing that, their education and enlightenment is complete. There is nothing brighter than the sun in this world. But they wouldn't have known about the existence of the sun while sitting in a dark cave being chained. These chains are metaphorical. Likewise, our constraints and anxieties are such, that they prevent us from being enlightened. It is only when we push ourselves to look for different opportunities, we open doors for new ventures in life. Philosophers have tried to challenge the notion of how people accept life with no future, out of frustration or not knowing how to find one's way out. It is very similar to the people in the cave, who have physical chains and do not know how to proceed to the next room, next level of enlightenment.

Conclusion

The path of trust in one's Self helps us change our attitude, look at the world somewhat differently. When one trusts that there is a plan for this world, and we are all agents of the Brahman, it enables one to take care of oneself and focus on one's duties to let the world function better. When one understands that one is a Self, which is the same in every other individual, connection with others and compassion for others becomes natural. This creates more confidence and less anxiety.

Once one has overcome negative, anxious thoughts, it allows one's brain to produce good positive thoughts and see the light at the end of the tunnel. When one can cross these barriers, it takes one to a new realm of a possibility, resulting in productivity, better quality of life and even a sense of enjoying life for what it is worth, leading one towards Happiness and Enlightenment.

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3. *Bhagavad-Gita*, Adhyaya 18, Shlok 67
4. *Chandogya Upanishad*, 6.14, Man's Journey to Self-Knowledge
5. *A Constructive Survey of Upanishadic Philosophy*, by R. D. Ranade, 2002, *Bharatiya Vidya Bhavan*, pages 331-332
6. Plato's Republic, book VII

EXTRACT FROM
The Spiritual Sittings of Prof. R.D. Ranade
(Dr. V.H.Date, Jodhpur.)

A Compilation by:Dr. Shankar Lal Suthar,
MSc. Ph.D.
M - 9929782007

A) Who are you?

Many a times, this common question is asked in every era and since aeons, specially when somewhere lectures are going on Upanishads, spiritual discourses, etc. by saints and great men of the world. It was only Philosopher mystic saint Prof. R. D. Ranade who was able to answer it precisely. According to Prof. Ranade, 'Tat tvam Asi' this line contains the whole meaning of the very existence of mankind. Prof. Ranade used to say, "By doing meditation on the Name of God imparted by a God-realized Saint with faith, love and concentration, with continuous practice and absolute surrenderness, in course of time, a light/vision/rupa is seen before the eyes of the devotee. That very rupa or vision is your true Self/Atman/God. The line-'Tat tvam Asi' meaning hereby that you Yourself are God i.e. the rupa seen before the eyes of the devotee is itself the true real Self or God. You yourself are God, provided you are able to see it before your naked or closed eyes by doing constant and incessant meditation on the name of God.

Notwithstanding this, even if one says that he is not able to see that vision or Rupa , then Prof. Ranade used to say that the divine Name that one is imparted at the time of initiation is itself God as it comes from the God through the God realized Saint or Sadguru. So without losing faith and love, one should do meditation and contemplation on the Name of God imparted by Sadguru. The Name given by Sadguru is itself potential to grow in course of time with incessant meditation into a tree, i.e. Rupa or vision.

Prof. Date has written, "It was Professor R. D. Ranade who for the first time had given us the clear interpretation of 'Tatvamasi', that is you are what you see before you. It was he who pointed out that what is seen intuitively before you cannot be said to be an event in space and time as it is connected with spirit, but really consists in the relation between the two, meaning thereby, the seer and the seen so that the relation is more important than the terms related or that the two terms, the subject and the object, owe their very existence to the relation between them."

In similar way, Gurudev R .D. Ranade has beautifully explained a pad of the great saint Tulsidas's in his book- Pathway to God in Hindi Literature-

"How can you perceive the unperceivable? Meditate on the Name of God, O Fool!"

Prof. Ranade has illustrated this as, "How does he argue?

1. In the first place, he says, we might begin by saying that we see our own selves; then, we proceed to see the world which is the object of our experience (hamaar) and then we see God or subject-object relation which is intermediate (bich) and, therefore, the connecting link between the self and the world. This might well be regarded as a philosophy of Introspectionism.
2. Secondly, after having seen the objective world (lakhihi hamar-gerundial construction), we come back to see God as between the internal world and the external world. This might be called the philosophy of Introvertism in its literal sense."

Thus Prof. V. H. Date used to say the very words of Gurudev R. D. Ranade, "Ranade believed that meditation on the Name of God in any posture and in any condition would necessarily be fruitful since every such name was to fall in the bag held."

B) Why should one go to Nimbal (Gurudev Ranadr's spiritual Ashram)?

One day, Prof. V. H. Date illustrated the importance of Nimbal, that why one should go to Nimbal. Regarding this context, Prof. Ranade had once said to him, "Why should you wish to see me? It matters little whether I am ill or not, I do wish very much that Sadhakas should come to Nimbal, should meditate and return' this will relieve me of my illness. On the contrary, the visits of the so-called great men will increase my illness."[5]

C) Life will be meaningful if past, present and the future are knit together by meditation.

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[1] Ranade, R.D. - Prof. R.D.Ranade and his spiritual Lineage, pg. no. 9-10

[2] Ranade, R.D. - Parmarth Sopan, pg. no. 300

[3] Ranade, R.D. - Pathway to God in Hindi Literature, pg. no. 381

[4] Ranade, R.D. - Prof. R. D. Ranade and his spiritual Lineage, pg. no. 135

[5] Ibid, pg. no. 215

As we all know of the common saying that the present only is real and one should not repent over past or future which is uncertain.

According to great Poet, Longfellow- "act, act in the living present", meaning that – "the present is more real than the past or the future, since the past is dead and gone and the future is uncertain.

But contrary to this, what Prof. Ranade says about this is entirely different. According to Prof. Ranade, "The present is doubly unreal"; meaning thereby that, "earlier portion of the present is always devoured by the past and the latter by future. The present then from this point of view seems to be an imaginary, thinnest boundary-line between the past and the future. Notwithstanding this unreality of the present time, one is advised to catch hold of this very unreal moment and fill it with the most concrete divine name and the vision of God, so that whatever goes in the past or whatever comes in the future, is knit together with concrete reality, and will, therefore, also be real."[6]

In simple terms, the most important point here is to meditate in this very moment, so that the name of God will knit with the every second going into past as well as future also will be filled with the reality of the name of God.

Otherwise every second of past, present and future is going into the darkness of unreality. The thinnest lining between the past and present should be carefully and attentively knitted with the name of God and with course of time with regular practice and incessant meditation, the knitting of every second will wove a divine cloth which will cover the devotee and will protect him from the unreality of the world, in the words of Saint Kabir as- "Jhini Jhini Bini Chadiraya……."so that at the time of death, one should offer oneself to God as spotless and pure as was given at the time of birth, though it is known fact that there may be passions which would have come at the time of birth which would have cling to the one at the time of his death in previous birth. But how fortunate are you that this is the very time, when one is capable to remove those inherited passions before going into the lap of death by meditating on the Name of God with faith, regard and absolute surrenderness to the Guru and to God. Every minute or we can say every second of life which is going in utter darkness should be carefully used in the name of God and not anything else. This should be the only aim of this human life to serve the exact purpose of this life which is given to us.

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[6] Date, V.H.-Puzzles of the Spiritual Teacher, pg.no.116

Notwithstanding this, there is great importance of doing meditation for fixed hours daily for minimum three hours of a day as told by Prof. Date.

It is in meditation, that,

i. Both the meditator and the meditation become one with God.

ii. Meditation is only the occasion of the vision of God.

iii. Rupa is hidden in Name and so it is possible that meditation can make it manifest. God cannot be manufactured by meditation; He is simply made manifest by meditation, because, He dwells in His own Name.

iv. When one meditates and goes to-
    - Region of the heart then hears the unstruck sound.
    - Region of the throat, then whole body is purified.
    - Region of the upper end of the nose - control over the subjective and the objective aspects of experiences.

v. For, all time is auspicious and all the places are auspicious for remembering the name of God.

To be continued in the next issue....

Narada's Shree Dattatreya-Stotra-Mantra
(श्रीदत्तात्रेय-स्तोत्र-मंत्र)

Late. Dr. K.V. Apte, Sangli
nkapte2019@gmail.com

Hinduism can boast of ample religious literature. There is, in it, a book named Narada Purana. In it, Narada sometimes sings the glory of gods like Ganesha, Datta, etc. His praise of the god Dattatreya is named Shri Dattatreya-Stotra-Mantra (श्रीदत्तात्रेय-स्तोत्र-मंत्र) which means incantation (मंत्र) in the form of a praise of Shri Dattatreya. This Mantra consists of 18 verses in Anushtubh metre. The verse at the beginning is not numbered. It is followed by some sentences in prose. Verse No. 17 and the first line of Verse No. 18 point out the fruit (फलश्रुति) of the recitation of this praise. The second line of Verse No. 18 states that due to the favour / grace of Datta, Narada was able to compose this praise.

Features of this Praise

Following are some features of this praise :

1. Datta is described as a quality-less (निर्गुण) as well as qualified Brahma, and also as one in the form of a human being.
2. As this praise is considered to be a Mantra (मंत्र), its seer (ऋषि), metre, etc. are given in the prose portion, after the unnumbered verse.
3. Some verses point out what God Datta does in case of his devotees.
4. Tough apparently this praise is simple, yet there are certain points in it that require some explanation.

Now follows the text of this praise with translation and some explanatory notes where necessary.

Text and Translation

जटाधरं पांडुरंगं शूल-हस्तं कृपा-निधिम् ।
सर्व-रोग-हरं देवं दत्तात्रेयमहं भजे ।।

I resort to god Dattatreya who has matted hair, who is of white colour, who holds a trident (in his hand), who is the ocean of grace /favour, and who removes all diseases (of his devotees).

The word Dattatreya is a compound of two words namely Datta and Atreya, which means Datta, the son of (the sage) Atri. Datta is a proper name. The story why Datta is called Atreya can be given briefly as follows :- Atri was a great sage. His wife Anasuya was a chaste woman (पतिव्रता). Her chastity was praised by Narada in the presence of gods Brahmadeva, Vishnu and Mahesha. Then, in order to test Anasuya, the three gods came to the hermitage of Atri on the earth, when Atri was not present. They demanded of Anasuya alms, on the condition that the alms must be given by Anasuya becoming naked. Anasuya accepted the condition and went to the kitchen. Taking alms and becoming naked, she came out and saw that the three gods were turned into new-born children. Seeing the young children, her breasts became full of milk. Then, she offered them her breast-milk. The three gods were turned into one body with three faces and six hands. At the juncture, Atri came back to his hermitage and accepted the child as his own. He was named Datta and was known as Atreya, as he was the son of Atri.

The three faces of Datta are those of Brahmadeva, Vishnu and Mahesha. Mahesha has got matted hair. Brahmadeva is white in colour. Mahesha holds a trident in his hand. These three things are referred to in this verse.

One of the peculiarities of Datta is that he is often called the remover of diseases of his devotees.

This verse, at the beginning, is unnumbered. Then follows the prose portion which mentions the seer of this mantra, etc.

अस्य श्रीदत्तात्रेय-स्तोत्र-मंत्रस्य भगवान् नारद ऋषिः । अनुष्टुप् छंदः । श्रीदत्तः परमात्मा देवता । श्रीदत्त-प्रीत्यर्थं जपे विनियोगः ।

Lord Narada is the seer of this श्रीदत्तात्रेय-स्तोत्र-मंत्र. *Its metre is Anushtup. Its deity is Shri Datta, the highest self. The use of this mantra is intended to please Shri Datta.*

According to Indian tradition, a mantra has a seer, use, etc. which are given in this prose portion. Anushtup is one of the metres in Sanskrit prosody.

(1)

जगदुत्पत्ति-कर्त्रे च स्थिति-संहार-हेतवे ।
भव-पाश-विमुक्ताय दत्तात्रेय नमोऽस्तु ते ।।१।।

O Dattatreya, let there be salutation to you who are the agent of the creation of the universe, who are the cause of the sustenance and the destruction (of the universe), and who are free from the noose (पाश) *of the cycle of empirical life (1).*

Datta, as the highest God, is the creator, etc. of this world. In this world, the individual souls are fettered by the cycle of births and deaths. But Datta, as the supreme God, is free from births and deaths.

What Datta does in case of his devotees, is stated in the following verse.

(2)

जरा-जन्म-विनाशय देह-शुद्धिकराय च।
दिगंबर दयामूर्ते दत्तात्रेय नमोऽस्तु ते ।।२।।

O Dattatreya, who has quarters as his robes and who is compassion incarnate, let there be salutation to you who, purifying the bodies, destroys the old age and birth (of his devotees) (2).

Often, Datta is represented as naked; hence, he is called Digambara i.e. one with quarters as his robes. The destruction of old age and birth is in case of his devotees. Old age of the devotees cannot be destroyed by Datta; what is meant is Datta removes the troubles of old age. And when it is said that Datta destroys the birth, it means that leading his devotees to salvation, Datta stops the cycle of births and deaths of his devotees.

Some peculiarities of Datta are pointed out in the following verse.

(3)

कर्पूर-कांति-देहाय ब्रह्म-मूर्ति-धराय च ।
वेद-शास्त्र-परिज्ञाय दत्तात्रेय नमोऽस्तु ते ।।३।।

O Dattatreya, salutation is to you whose body's splendour is like camphor, who holds the form of Brahma, and who completely knows Vedas and Shastras (3).

Camphor is often referred to show whiteness. Datta's body is white like camphor. He holds the form of Brahma. Here, the word Brahma cannot refer to quality-less Brahma; but it can refer to only qualified Brahma i.e. the highest God. Further, the word Brahma can mean Brahmadeva. Datta has the form of Brahmadeva. The word Brahma can also mean a Brahmin. In verse No. 14, Datta is identified with a Brahmin wearing a sacred thread.

Hinduism accepts four Vedas as the highest authority. They are Rigveda, Yajurveda, Samaveda and Atharvaveda.

There are usually mentioned six shastras. They are either the six Vedangas or six philosophical systems. The six Vedangas are :- 1) Chhandas, 2) Nirukta, 3) Vyakarana, 4) Jyotisha, 5) Shiksha and 6) Kaplasutra. The six philosophical systems are :- 1) Sankhya, 2) Yoga, 3) Purva-mimansa, 4) Uttara-mimansa, 5) Nyaya and 6) Vaisheshika.

The following stanza points out that Datta is different from all worldly things.

(4)

ह्रस्व-दीर्घ-कृश-स्थूल-नाम-गोत्र-विवर्जित ।
पंच-भूतैक-दीप्ताय दत्तात्रेय नमोऽस्तु ते ।।४।।

O Dattatreya, you are devoid of shortness / smallness, breadth / length, thinness/ subtleness, broadness / grossness / fatness, name and family. Let there be salutation to you who are illuminated by the five elements (4).

Though Datta has created the world, he is different from the worldly things which can be small / short, long, subtle, etc. Further, the empirical things have some names and families. Datta has none of them. Datta is completely different from worldly things.

The world consists of five elements (भूत). They are sky, air, fire, water and earth. They can be subtle or gross. Data is not like them. They illuminate him. This means :- They point him out. To explain :- These elements are indicative of their creator. The five elements are non-sentient; they cannot illuminate Datta; they can only indicate that they have a creator who is Datta. So the word 'illuminate', here, can mean only 'indicate' or 'point out'.

The next verse points out the relation of Datta with sacrifice.

(5)

यज्ञ-भोक्ते च यज्ञाय यज्ञ-रूप-धराय च ।
यज्ञ-प्रियाय सिद्धाय दत्तात्रेय नमोऽस्तु ते ।।५।।

(9)

जंबू-द्वीपे महा-क्षेत्रे मातापुर-निवासिने ।
जयमानः सतां देव दत्तात्रेय नमोऽस्तु ते ।।९।।

O Dattatreya, you are (always) victorious, and the god of good people. Let there be salutation to you who reside in Matapura in the great sacred place in Jambu island (9).

Hindu Puranas say that the earth has seven islands (सप्तद्वीपा वसुंधरा) like लक्ष, कुश, क्रौंच, पुष्कर, etc. Jambu-dvipa is one of them.

This Jambu-dvipa has the country of Bharata which is considered to be a great holy / sacred / pious place. There is place named Matapura in this country of Bharata. This Matapura is popularly known as Mahur (माहुर) which is one of the शक्तिपीठ. This Mahur is to the south of the city Yavatmal (यवतमाळ) at the distance of 40 miles. There is shrine of Datta in this Mahur. Hence, here, Datta is said to be residing in Matapura.

(10)

भिक्षाटनं गृहे ग्रामे पात्रं हेम-मयं करे ।
नाना-स्वाद-मयी भिक्षा दत्तात्रेय नमोऽस्तु ते ।।१०।।

O Dattatreya, you, holding a golden begging-bowl, wander (for alms) in (various) houses and in different towns (or villages). Your begged food is (naturally) of different tastes. Let there be salutation to you (10).

Datta, as a human being, collects alms from various towns and houses. It is curious that a daily programme of Datta is also given. It is as follows :

निद्रा मातृपुरेऽस्य सह्य-शिखरे पीठं मिमंक्षापुरे
काश्याख्ये करहाटकेऽर्घ्यमवरे भिक्षास्य कोलापुरे ।
पांचाले भुजिरस्य विठ्ठलपुरे पत्रं विचित्रं पुरे
गांधर्वे युजिराचमः कुरुपुरे दूरे स्मृतोनांतरे ।।

-वासुदेवानंद सरस्वतीकृत श्रीदत्तभावसुधास्तोत्र, १०५

यस्यास्ति माहुरे निद्रा निवासः सिंह-पर्वते ।
प्रातःस्नानं च गंगायां ध्यानं गंधर्व-पत्तने ।।

(the practice of) Yoga, and who are known by those who conquer or control (their senses) (7).

God Datta is not like gods such as Indra whose mind is often interested in sensual enjoyments. Datta never lets his senses go astray; he has full control over his senses. Further, Datta, as the source of the world, is the source of enjoyments in the world, and hence, here, he is said to be the (source-)place of enjoyments and even the enjoyment (as he is the same as sacrifice). Datta is often said to be a Yogin, a practitioner of yogic practices. Hence, he is proper to practice Yoga.

Datta is said to be a Dharin (धारिन्) The word Dharin in Sanskrit usually comes at the end of a compound, and never as an independent word. So, here, the word is to be understood as Yoga-dharin योग-धारिन् (or Bhoga-dharin (भोग-धारिन्) i.e. one who upholds Yoga (or Bhoga).

The word जितज्ञ can also mean :- Datta is the knower of those who have controlled their senses.

(8)

दिगंबराय दिव्याय दिव्य-रूप-धराय च।
सदोदित-पर ब्रह्म दत्तात्रेय नमोऽस्तु ते ।।८।।

O Dattatreya, you are highest Brahma that is always risen (or existing), let there be salutation to you who are divine and who hold divine form (8).

The word 'Digambara' is already explained above under verse No. 2.

The word 'divya' is derived from the root दिव् which means to shine. Datta is shining god and has shining / divine form.

This verse states that Datta is Brahma, the final, ultimate reality which is highest (पर) i.e. there is nothing beyond it; it is the last resort. This Brahma is said to be सदोदित i.e. always risen, always illuminated. Brahma is सत्; सत्; is that which exists in three times - past, presence and future. Thus, Brahma always exists. Brahma is चित् i.e. ज्ञानरूप, प्रकाशस्वरूप, ज्योतिःस्वरूप. As Brahma always exists, as it has no beginning and end, it is always of the form of consciousness.

विदेह-देह-रूपाय दत्तात्रेय नमोऽस्तु ते ।।१२।।

O Dattatreya, you are Avadhuta and of permanent bliss. Be there *salutation to you who are of the form /nature of highest Brahman, and who are in the garb of a body, though you are bodiless (12).*

The word Avadhuta literally means 'thrown away', and then, a man who has thrown away empirical enjoyments after controlling his senses. The word is sometimes applied to followers of certain religious tradition who are :-

विलंघ्याश्रमान् वर्णानात्मन्येव स्थितः पुमान् ।
अतिवर्णाश्रमी योगी अवधूतः स उच्यते ।।

or

अक्षरत्वात् वरेण्यत्वात् धूत-संसार-बंधनात् ।
तत्त्वमस्यर्थ-सिद्धत्वादवधूतोऽभिधीयते ।।

Datta is considered to be an Avadhuta.

Datta is सदानंद. The word has two senses :- (1) One who has constant / permanent bliss, when the word is taken as सदा (always) and आनंद. (2) One who is both - सत् and आनंद (सत् + आनंद). सत् is that which remains the same, without any change, in three times - past, present and future. Brahma is सदानंद. Datta is Brahma. Datta is सदानंद in both these senses.

As Brahman, Datta has no body, he is without a body (विदेह); but so far as he is considered to be a human being, he has bodily form (देहरूप).

Here, Datta is specifically said to be the highest / Supreme Brahma.

(13)

सत्य-रूप सदाचार सत्य-धर्म-परायण ।
सत्याश्रय परोक्षाय दत्तात्रेय नमोऽस्तु ते ।।१३।।

O Dattatreya, you are of the form of सत्य ब्रह्म *i. e. you are Brahma incarnate. Your conduct (as a human being) is good/proper. You are always interested (or expert)* (परायण) *in observing true duties* (सत्यधर्म). *You are the resort of truth. Let there be salutation to you who are beyond sensual knowledge (13).*

कुरुक्षेत्रे चाचमनं धूतपापेश्वरे तथा।
विभूति-धारणं प्रातः: संध्या च करहाटके ।।
कोलापुरेऽस्य भिक्षा च पांचालेऽपि च भोजनम् ।
तिलको विठ्ठलपुरे तुंगा-पानं दिने दिने ।।

-वासुदेवानंद सरस्वतीकृत नक्षत्रमालिकास्तोत्र, ६-९

पुराण-श्रवणं यस्य नर-नारायणाश्रमे ।
विश्रामो रैवते सायंसंध्या पश्चिम-सागरे ।।

Vasudevananda Sarasvati alias Tembe Swami has given the daily routine (श्रीदत्तदिनचर्या) in Marathi, as follows :

काशीमध्ये स्नान करी ध्यान ते गाणगापुरी ।
कुरुक्षेत्री आचमन धोपेश्वरी विलेपन ।।
संध्या करी कऱ्हाडात भिक्षा कोल्हापुरात जो ।
भिक्षा सारापुरी सारी पंढरीत सुगंधी घे ।।
असी फेरी नित्य करी संध्या पश्चिमसागरी ।
वसे सह्याद्रिशिखरी निजे जो माहुरीपुरी ।। २-४

(११)

ब्रह्म-ज्ञान-मयी मुद्रा वस्त्रे चाकाश-भूतले ।
प्रज्ञान-धन-बोधाय दत्तात्रेय नमोऽस्तु ते ।।११।।

O Dattatreya, you hold the pose (of your hand) of giving knowledge of Brahman, while sky and the earth are your two robes. Let there be salutation to you whose solid knowledge is that of (Brahman who is) consciousness (11).

Datta is often considered to be a teacher (see verse No. 16) holding ज्ञानमुद्रा of the hand (indicating he is giving knowledge). The idea that sky and the earth are his two robes is that Datta is naked (Digambara) without any robes.

Datta, as a teacher, has full knowledge (घनबोध) of Brahman which is consciousness, as the Upanishads say (प्रज्ञानं ब्रह्म).

अवधूत सदानंद परब्रह्म-स्वरूपिणे ।

Datta creates the world. The world consists of both types of things which are either perishable or not perishable. Here, we can refer to Bhagavadgita where Krishna points out what is perishable and what is not perishable. He says :- क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते । (BG, 15.16) i.e. all elements are perishable and what is permanent is called non-perishable. The word 'elements' refers to elements like sky, air, fire, water and earth which form the universe. In this world, there are individual souls who are not perishable, being either Brahman or God, or parts of Gods. As seen already, God Datta is the world which consists of perishable and non-perishable things. So God Datta is, here, said to be of the nature of both - perishable and non-perishable.

Datta, as Brahma or the Supreme God, is beyond whatever may be considered as the highest. There is nothing beyond the highest God Datta.

The phrase 'दत्तमुक्तिपरस्तोत्र' has a reference to the author of this eulogy of Datta. For Datta, inspired the author Narada to compose this eulogy whose recitation leads to liberation. That is why Narada says, in the last verse 18, that this praise of Datta is दत्तप्रत्यक्षकारक i.e. leading to the realisation of Datta, which, of course, leads to salvation.

(16)

दत्त-विद्याय लक्ष्मीश दत्त-स्वात्म-स्वरूपिणे ।
गुण-निर्गुण-रूपाय दत्तात्रेय नमोऽस्तु ते ।।१६।।

O Dattatreya, you are lord of glory / splendour (लक्ष्मी). Let there be salutation to you who have given /proclaimed the lore / knowledge (which reveals Brahma or God), who have made (your devotees) to realise the nature of their own self (दत्तस्वात्मस्वरूपिणे), and who are both - the qualified and the quality-less (16).

Here. Datta is considered to be a preceptor or a teacher who gives to his disciples the knowledge of Brahma or God. And that is way, the phrase गुरुदेव दत्त is often mentioned in दत्त संप्रदाय.

The word लक्ष्मीश, here, cannot be taken as the lord / husband of लक्ष्मी, the goddess, the wife of Vishnu. Now, Datta has only one face of Vishnu. So the word Lakshmi, here, must be taken in the sense of one of the following :- Riches, beauty, splendour, good luck (See :- GLK, P. 408).

This verse speaks of Datta both - as Brahma and a human being; as is clear from the words that are used in case of Datta. The words सदाचार, सत्यधर्मपरायण and सत्याश्रय point out to his human form, while the words सत्यरूप and परोक्ष show his nature as Brahman.

Here, the word Dharma is to be taken in the sense of Duty. Paroksha is what is not in the range of sensual knowledge. God or Brahma are usually said to be paroksha, as they cannot be known by senses of human beings. It is to be noted that the word सत्य is applied by Upanishads to Brahma; they sometimes call it सत्यस्य सत्य.

(14)

शूल-हस्त-गदा-पाणे-वन-माला-सुकंधर।
यज्ञ-सूत्र-धर ब्रह्मन् दत्तात्रेय नमोऽस्तु ते ।।१४।।

O Dattatreya, there is a trident in your hand, so also there is a mace in your (another) hand. Your neck looks fine / beautiful due to Vanamala. O Brahmin (Datta), you wear the sacred thread. Let there be salutation to you (14).

The first line of the verse refers to the usual form of Datta with three faces and six hands. Trident is the weapon of Mahesha, while mace is the weapon of Vishnu. Datta holds these two weapons in his hands. Vanamala is usually an object worn by Vishnu. Vanamala is either a garland of forest flowers or a garland that reaches upto the feet.

As seen already, Datta is often described as human being. Here, he is specifically called a Brahmin. यज्ञसूत्र is the sacred thread which is usually worn by Brahmins. The words यज्ञसूत्र and ब्राह्मन् show that here, Datta is said to be a Brahmin.

(15)

क्षराक्षर-स्वरूपाय परात् परतराय च ।
दत्त-मुक्ति-पर-स्तोत्र दत्तात्रेय नमोऽस्तु ते ।।१५।।

O Dattatreya, you have given me (दत्त) the capacity to compose a praise leading to liberation. Let there be salutation to you who are of the nature of both - the perishable and the imperishable, and who are beyond the highest (15).

Datta is, here, identified with the quality-less and qualified Brahman or the Supreme God.

Datta makes his proper disciples to realise the nature of their own self which is either a part of God or the same as Brahman. The phrase दत्तस्वात्मस्वरूपिणे can also mean :- Datta makes some of his proper disciples to realise their own self as the God Datta.

(17)

शत्रु-नाश-करं स्तोत्रं ज्ञान-विज्ञान-दायकम् ।
सर्व-पापं शमं याति दत्तात्रेय नमोऽस्तु ते ।।१७।।

(This) eulogy /praise (of Datta) destroys the enemies (of the reciter of this hymn) and gives (him) both - the (verbal) knowledge and direct knowledge (of Brahma or Datta). (Due to the recitation of this eulogy,) all sins (of the reciter) get destroyed. O Dattatreya, let there be salutation to you (17).

This stanza and the first line of the next stanza (No. 18) mention the fruit (फलश्रुति) of the recitation of this Stotra.

Here, it is important to note that the recitation of this Stotra is capable to direct or indirect knowledge of the reality - either Brahman or God Datta.

(18)

इदं स्तोत्रं महद्दिव्यं दत्त-प्रत्यक्ष-कारकम् ।
दत्तात्रेय-प्रसादाच्च नारदेन प्रकीर्तितम् ।।१८।।

This Stotra which has been proclaimed by Narada due to the favour of Dattatreya, is highly divine or powerful. It makes (its reciter) realise or directly see Datta (18).

This last stanza mentions the name of the composer of this Stotra, i.e., Narada. The hymn was not due to the power of Narada; but was due to the favour of Datta, i.e., Datta inspired Narada to compose this Stotra.

अनन्यचेतः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ।।१४।।

अक्षरब्रस्ययोग-गीता ८:१४

Hey Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogi ever absorbed in Me I am easily attainable.

The Example of Anyokti Alamkara TULASIDAS' DOHA (COUPLET)

Dr. K.B. Dabade, Udupi

A ONE-POINTED DEVOTION DEFIES THE STROKE OF THE GREATEST CALAMITY

एक भरोसो, एक बल, एक आस बिस्वास ।
एक राम घनश्याम हित, चातक तुलसीदास ।।

बरसि परुष पाहन पयद, पंख करौ टुक टूक ।
तुलसी परी न चाहिए, चतुर चातकहि चूक ।।

उपल बरसि गरजत तरजि, डारत कुलिस कठोर ।
चितव कि चातक मेघ तजि, कबहुं दूसरी ओर ।।

बध्यौ बधिक पऱ्यौ पुन्हजल, उलटि उठाई चोंच ।
तुलसी चातक-प्रम-पट, मरतहूँ लगी न खोंच ।।

Courtesy : Ranade R.D. (1997:316), 'P-S', SGRST, Nimbal R-S.

Meaning :

For Tulasidasa, who has become (like) Chataka, there is one power, one hope, one belief; and one well- wishes i.e., Ram Ghanashyama.

Tulasi says, "Even if the wings of the chataka be reduced to bits by the falling hail, the clever and competent chataka should never be forgetful of its own aim, that is to continue to work longingly at the cloud of mercy. Even if the cloud may rumble fiercely and send a merciless thunderbolt and lightening to scare chataka, even then will the chataka have any other object for its adoration than the cloud itself?

The huntsman shot the Chataka, and it fell into the holy waters of Gangas; still it did not contaminate its beak by drinking the holy water, but turned it upward (to the cloud of mercy). Tulasidasa says that Chataka even while dying never allowed its garment of devotion to be slightly scratched.

Exposition :

Tulsidas lakes advantage of a meteorological scene to describe the extraordinary devotion of the Chataka for the cloud. The घनश्याम to the

Chatak is the one belief, one power, one hope : एक भरोसो एक बल एक आस विश्वास "Even if the wings of the Chataka", says Tulasidas, "be reduced to bits by the falling hail, it will continue to look longingly at the cloud of mercy. Even if the cloud (the उपल of निरुक्त) may rumble fiercely and send down a merciless thunderbolt, will the Chataka have any other object for its adoration than the cloud itself? Even if the Chataka were to fall into the holy waters of the Ganges, being shot by the arrow of a huntsman, it will not allow its beak to be contaminated by the holy waters, but will turn it upward to the Cloud of Mercy and give up the ghost. It will never allow its garment of devotion to be even slightly scratched." It would be impossible to add a hue to the rainbow!"

Courtesy : Ranade R.D. (1997:402-03) 'PGHL', SGRST, Nimbal R.S.

The chapter appeared in the two issues of the Leader dated 14th and 21st October 1951.

....Unless we go beyond the mind, this world of relativity will continue to persecute us.

Hence, all spiritual practices transcend the field of experience of mind. And for that, the instrument is again the same mind.

- Swami Anubhavananda
Let Meditation Happen : P.309

Women Saints in Mystic literature of Karnataka-8

Mrs. Radhashamrao, Dharwad
Translation: Editor

Bellary Radhabai

Shrimati Radhabai was a native of Madanapalli. She belonged to 18th Century. Anant Rao was her father, Indirabai was her mother. She was married to Shreenivas Rao at an early age of 15. Radhabai had six sons and three daughters. She learned Sanskrit at home. She was skilled in making decorative articles and dolls of cotton and sugar crystals. There was a lot of demand for her handicraft during weddings and upanayanas. She also used to give free medical treatment to the suffering people with her home remedies.

There came a turning point in her life at the age of 80 when she had had a vision in which she was inspired by God to compose Divine songs. Thus till her end she went on composing verses undr the seal 'Venkat Vtthal', 'Raghavendra'. So far 35 poems on God, Raghavendra Swamy are extant. These works are suffused with Bhakti which flows steadily like a river.

Specimen Verse- Pity Me O Madhava

O Madhava, o Hari, O Lord,
Why don't you have pity on me?

Hearing a child's words, did thou emerge from a pillar,
Removed thee Ahilya from her bondage..1
Hearing the elephant's cry,
Thou, O Sudarshana holder, did thou tear the turtle...
little Dhruva when hurled from the lap,
He did wander in the woods in fear,
Pleased by his severe penance
Rushing to him, offered all the wealth...2
protecting devotees in various ways,
Ain't thee Purushottama
here, I entreat, pity me at once,
O Venkat Vitthala, guard me...3

To be continued...

The extraordinary effects of the grace of the spiritual teacher

Poet : Bhimashankara

Compiled by
Prof. Shaila SM Patil

Sai sai Sadguruvina,
dayadindella mai maretene ||

Oh, on account of the favour of the Guru I was completely beside myself with joy.

What are the things the great spiritual teacher does for his disciples ? There are four important points enumerated by the poet.

1. The teacher made his mind stable. " My mind was ferocious like a tigress that has just given birth to her young ones. It was brought under control through the grace of my spiritual teacher.

Eida huliyanta manasa
saada maadidana ||

2. My teacher said to me that a spiritual man should not rest satisfied by merely being spiritual. He must win the intellectual debate with his antagonists. This is one of the real tests of spiritual experience where you have to vindicate your own position and win the debate with your intellectual antagonists.

Vaadi vivaadi kooda ,
kaadi gelisidane ||

Gurudev remembers here, Jagannathadas who said similarly,

" My teacher made me not merely the first among the intellectuals, but also first among the spirituals."

Then my teacher took me beyond duality and non-duality. Why one should bother about dualism, monism, qualified monism and monism qualified with Shakti ? Reality is beyond all these theories. A spiritual man has nothing to do with these intellectual controversies.

Bhedaabhedava ariyada,
Haadiya thoridane ||

3. My teacher not only showed me the Form of God between my eyebrows, but also made like himself, me, visualize my own form.

Bhrukuti madhyadali
Vastu Prakata maadidane
Naasikaagrada koneya
mele ,Bhaanuprakaasha
thoridane ||

Gurudev says, " Vision of Self is probably higher than the vision of God. And Soham is superior to Tattvamasi." The poet says, "When I saw my own form, I began to dance with joy."

Thai Thai Thai anta
kunisi ||Thannante thaa
maadidane ||

Gurudev says that he had referred to the saint nodding frequently in an earlier poem. It is the highest step in spiritual progress.

There are two very important experiences of Gurudev regarding this poem.

1. Regarding the simile, where the mind is compared to a ferocious tigress, who has just given birth to her young ones. In about the year 1925, Gurudev used to go for meditation to the hills opposite the Bhandarkar Institution. Once it so happened that when he was descending from a high hill to a rill (a small stream), a bitch(female dog) which had given birth to its young ones was there. And Gurudev went down as usual. But the moment he advanced a few steps down, that bitch came so ferociously towards him, that he had to step back immediately, otherwise, she would have pounced on him, and torn him to pieces. Gurudev says that he had gone only three or four steps down and instantly he went up and then she (bitch) did not do him any harm. That is exactly what is meant by being ferocious like a tigress. What a teacher does is to bring such a ferocious mind under control.

2. There is an important element in this poem which is not found any where else, says Gurudev. This element of the poem attracted Gurudev the most and made a deep impression upon him in 1920. (What is that element ?) The poet says, "My teacher gave me an insight not merely in the nature of sounds, not merely in the nature of words, but in the matter of the Names of God, (Naada Shabda). He made me aware of sounds. People do hear Anaahata Naada, but many do not hear "Shabda" at

all. When the highly evolved mystics talk with the highest Reality - Parama Sathya - which is called Sambhaashana or Conversation, it is Shabda. ..... So not merely sounds and words, but the Names of God like Isha, Datta, Digambara were heard. My teacher thus opened before me a panorama of the vast number of names of God, any one of which I might choose, either for myself or for others. My teacher did all these things for me."

In Gurudev's opinion, the poet might have suggested two things here : Firstly, the poet might have called himself Isha (God). Secondly, the poet might have assumed the name of Isha or God, which might have made his mind stable in the vision of this form of God which is his own form.

Gurudev says here about the poet , "The teacher enabled him to hear the Anaahat Naada, which is by itself a difficult thing ; after that he enabled him to hear the word and finally, he also let him into the secrets of the different Names of God." (This is what attracted and impressed Gurudev the most.)

The last lines :

Aasana balidu peethavikki, Saasira naama gelidane ||
Ishanu Datta Mahesh Digambara || Ghoshado-
lage mana nilisidane ||

Here "Isha" means either God or the author himself. Gurudev tells us that he heard this song for the first time sung by Amburao Maharaj in the year 1920. Then he had got certain experiences and he could not account for them, because there was nobody to explain to him; and no books could tell him. But Amburao Maharaj knew it , and he gave Gurudev an insight into the meaning of the song, and asked Gurudev to write down the poem to keep with him.

Pathway to God in Kannada Literature Ch-8 R D Ranade.

Jai Gurudev

Revisiting the Pages of
Introduction to Karnataka Mysticism

Prof. Yashwant Achar
Mangalore

One of the important features of Sri Gurudev Ranade's stylistics is clarity in his expositions, though his sentences look at times, very complex.

His explanation to the poem 'bayalige bayalayito bayalolage' is amazing! At one level it is an ellucidation of 'ephemeralism' to this world, that should lead us to the fact that 'extinguishment is the rule of life. This philosophical ingredient should lead us to know the relation of space to spacelessness, and ultimately to the flash of mystical experience, at another level. "the space of space is spacelessness"!

Sri Gurudev in reference to the poem, 'Hari-sutradinda kunisyadi' elucidates that this Hari sutra is the spiritual principle inside us (pindaanda) and the universe in nature (Bramaanda) as in man. And he shows this in parallel with Bhagavad-Gita (VII - 7) "... mayee sarvamidam protam sutre manigana iva". "There is nothing higher than myself O Arjuna. Everything rests in Me, as beads strung on a thread". In Upanishad if terminology, it is His 'Antayaamitwam' or 'Sutram' mentioned in the poem that Gurudev is referring to; when the string (sutra) is taken away, the doll falls!).

In order to illustrate incentives for spiritual life, Sri Gurudev has discussed the above poems.

As another incentive, he has picked up another poem 'Haavu kacchitamma' written by Balabhimayogi of Shirasangi. It is dominated by the metaphor of serpent. He says: "it is the serpent of sense that has bitten me", and makes an analysis of how to get rid of the deadly poison of this serpent of sensuousness. Further, he says: this body is like an ant hill, with nine holes, which are sense organs. It is the custom of the serpent to go silently and take possession of the ant hill (here body with navadwaaras).

Towards the end, Sri Gurudev, interestingly, refers to Empedocles, as though, it is not just matters that obey Physical Laws, but also the principles like Love and Hate, as the movement is from higher pressure towards lower pressure planes. Our physical body becomes (figuratively), a membrane (bitween pindaanda and brahmaanda). To quote Empedocles, "Reality is like a big sphere, and there are two principles acting on it, one inside and the other ouside; the principles of Love and Hate. If Love enters, it drives away hate. If Hate enters, it drives away Love". Similarly, here as soon as sense becomes regnant, the Gorali (the spiritual principle) cannot enter; when the Spiritual principle enters, it destroys the serpent, ant-hill and the holes altogether...and the seeker commences his spiritual life. Therefore, ant-hill=our body;

holes= nava-dwaras;

Bindule=Gorali='Spiriton' (the term coined by Gurudev)

The Spiriton is the primal seed of spiritual experience. Its only by the help of'spiritual charmer', the Guru, that we can drive away the serpent!

But it is really heartening and also quite disturbing to note that the movement of the Spiritual Principle may or may not be beyond the ken (range) of the Spiritual Teacher. Keeps it open ended. And it goes parallel with the Naradiya Sukta (Rigveda, Mandala X, 129 Sukta, 7th mantra): ".... sa va veda yadi vaa na veda".

"Whence all creation had its origin,
he, whether he fashioned it, or whether he did not,
he, who survays it,
all from highest heaven,
he knows, or may be - even he does not know".

Thanks to Pathway to God, for allowing me an opportunity to revisit the pages from "Introduction to Karnataka Mysticism".

Divine Thoughts

Inside you can see God; outside you will be able to see God. You can see God inside, outside, to the left, to the right, above, below and every where. When you can see God in such a manner then alone you may be entitled for the name of a स्थितप्रज्ञ

BGPGR. P.No. 222/196.

Ripples Never Go Waste

- Jyothi Rao. T
Udupi.

Ripples Never Go Waste
Ripples never go waste
Moves gently and softly
Touching the circles,
Widening the horizon,
Reaching the purpose of life.
I dropped a beautiful pebble in the pool of Art
It touched skilfully in every corner of life
Designed my life beautifully with a colourful grace.
Ripples never go waste
Create it!
I dropped a bubbly pebble in a pool of words
It bounced and danced tuning the melody
Bubbling so lively touching the beautiful hearts.
Ripples never go waste
Embrace it!
I dropped a pebble of inspiration
In the pool of your aspirations
Bloom with the richness of creativity
Bounce with an unimaginable capacity.
Ripples never go waste
Achieve it!

Shri Gondwalekar Maharaj on the Divine Name

(Original Marathi English rendering Editorial Board)

Translated by Editorial Board

Shri Gondwalekar Maharaj replies :

The Divine Name I administer has to be taken in three rungs. These only you will experience its result. First, you must take the Name till your mouth starts paining. Then it becomes a habit for the tongue. Later whether you bring it in the mind or not the name starts going on. When the Name gets fixed on the tongue even in the sleep it comes to the mouth... The best example if this is that of Shushant Asram Swami of Karad. He used to say there is a large market gathered in Goudawale and the business of Shri Maharaj is the red business. First he was in Banaras then he went to Karad. For thirteen years he took Divine Name and nothing else. Thereafter he could not speak anything.

Shri Belsare once told Dr. Sonar and asked whether it was possible. The latter replied that if you encourage any one of your physical organs to perform a particular act contiguously than that organ start performing that act automatically. It is the same case with the tongue. He further stated that after the surgery is performed the surgeon need not have to equine how he has stitched. In the same manner we must get habituated in the practice of the Divine Name. The moment you have time, take the name. Once the Divine Name because a habit it occupies a centre in the brain. kkk even if you try to speak you can't speak any other word than the Divine Name.

The moment our brain is connected to the Name, then the Name occupies the body. Once it enters the subtle organ it then gets fixed in to the heart. Shri Gondwalekar Maharaj used to say that life's mission gets fulfilled once the Divine Name gets fixed into the heart.

his cannot happen in our case because we speak unnecessary things at other times. And behind there are our 'Vikars', emotions which do not allow the tongue to outlier the Name. Therefor we must inculcate the habit to our tongue not to speak any other thing than the Divine Name.

Philosophy for Younger Generation

Reprint of Book Essays and Reflections by Dr. R.D.Ranade

On the Study of Indian Philosophy

Introduction : a) Objections against Indian Philosophy. It is an irony of fate that India should have been most known for her philosophy, while her philosophy itself should have been most neglected. Various accusations have been brought against Indian Philosophy. One writer says it would be most desirable to call that study not "Philosophy" but "Sophistics"[1]. Another speaks as if European Philosophy could safely afford to neglect it altogether, as it would in no way, contribute to an illumination of the problems of the Philosophy of Europe. It has been variously condamned as barren, dogmatic, a priori; its method has been called scholastic; its results have been estimated as unscientific; its mission has been said to be an evangel of idleness. From various standpoints it has been dubbed pessimistic, rigoristic, deterministic; it looks upon the world as it would look upon darkness; it fosters a cloistered virtue; it preaches an entire mechanism of morals. To these and other estimates of Indian Philosophy in particular come to be added all the charges that can be hurled against philosophy in general, and all philosophy in one mass comes to be included among those branches of human activity which least contribute to the relief of man's estate.

b) Reasons for these objections : Ignorance and neglect. It is not our aim here to answer what can be said against philosophy in generals our present concern is with Indian Philosophy itself. We do not deny in toto what has been said about Indian Philosophy; we only say that the charges which seem to have been made against Indian Philosophy as a whole are only partially true and that too of particular system of Indian Philosophy. There is an idea current, to which we shall have occasion to draw our readers' attention at a later state, that Indian Philosophy is a "Block Philosophy"; that it does not allow of any differentiations; that it represents but one system of philosophy. No greater injustice can be done to Indian Philosophy than making such an assertion about that Philosophy; and having made this, estimating the whole of Indian Philosophy by that criterion and grossly exaggerating that estimate. Though, therefore, there might be a grain of truth in the bushel of other unqualified criticism which has been passed upon Indian Philosophy, we beg to point out that the criticism is unqualified, mainly because it is founded upon ignorance, and that this ignorance itself is the necessary outcome of a general neglect in which the study of that Philosophy has unfortunately fallen.

To be concluded in the next issue

He Made it a Habit to be Happy

'A number of years ago, I stayed for about a week in a farmer's house in Connemara on the West Coast of Ireland. My host seemed always to be singing and whistling and was full of good humor. I asked him the secret of his happiness. 'Sure, it's a habit with me,' he replied, 'every morning when I awaken and every night before I go to sleep, I bless my family, the crops, the cattle and I thank God for the wonderful harvest.'

This farmer had made a practice of this for forty years. As you know, thoughts repeated regularly and systematically sink into the subconscious mind and become habitual. He discovered that happiness is a habit.

- Dr.Joseph Murphy:

The Power of yours subconscious Mind: P.173

Mysticism in Maharashtra Reprint

No.30 to 32

7. The Ancestors of Jnanadeva

Trimbakpant is the first well-known ancestor of Jnanadeva. He was, in fact, his great-grandfather. We have referred to the fact that he obtained spiritual initiation at the hands of Gorakshanatha. Bhingarkar produces a document in which Trimbakpant was made the provincial Governor of Bida in 1207 A.D. (Sake 1129) by the king of Devagiri. Bhingarkar also produces another document in which Haripant, the son of Trimbakpant, was made the captain of an army in 1213 A.D. (Sake 1135). The physical lineage of Jnanadeva comes not from Haripant, but from another son of Trimbakpant, namely, Govindpant. Jrianadeva's father, Vitthalpant, was the son of this Govindpant, and it is the story of Vitthalpant which we now proceed to trace.

8. The Story of Vitthalpant

Vitthalpant inherited from his ancestors the Kulkarni-ship of Apegaon, a village situated on the northern bank of the Godavari, a few miles away from Paithana. He was married to Rakhumabai, the daughter of Sidhopant, Kulkarni of Alandi It seems Vitthalpant took very much to heart the death of his father Govindpant, and that thereafter he became disgusted with life. From a document produced by Bhingarkar which bears the date 1266 A.D. (Sake 1188), it seems that Vitthalpant with his wife was invited by Sidhopant to live with him, and that he was advised to give up attachment to worldly life only after the obtainment of progeny. Vitthalpant had no children from his wife for a long time, which was another cause of his increasing disgust with the world. One day, with the consent of his wife, he left home and family to live in Benares. He there took orders, and was initiated as a Samnyasin either by Ramananda himself, or by one belonging to his school. There is here a little difference of opinion as to whether Vitthalpant as a Samnyasin belonged to the Ananda school or to the Asrama school. Nabhaji, and therefore Mahipati, say that he belonged to the Ananda school. Namadeva and Niloba relegate

Vitthalpant to the Asrama school. Namadeva tells us how Vitthalpant, whom he calls Chaitanyasrama, later became a house-holder : चैतन्याश्रमवासी। जाहले गृहवासी. In any case, it is certain that while Vitthalpant's spiritual teacher was once travelling from place to place on a spiritual pilgrimage, he got down at Alandi, where meeting with Siddhesvarapant and Rakhumabai, who were pining after the loss of Vitthalpant, he was moved with their heart-felt supplications, and coming to know that Vitthalpant, whom he had made a Samnyasin, had left behind him a wife to support, promised to send Vitthalpant back as soon as he returned to Benares. Accordingly, when he came to Benares, he sent Vitthalpant to Alandi with remonstrations and expostulations to first have progeny from his wife Rakhumabai by becoming a Grihastha again. On his return back to the order of a Grihastha, Vitthalpant had from Rakhumabai four children in succession, all of them, it seems, born at Apegaon. The names of these were Nivrittinatha, Jnanadeva, Sopana and Muktabai. It is occasionally supposed that these names are merely allegorical representations of the stages of an advancing mystic. But this is a delusion. The whole history of the four children, their actual doings on earth and the Samadhis they have left behind them, give the lie direct to the alleged allegory. The only question is about the dates of birth of these four children, and this we proceed to investigate.

9. Jnanesvara Chronology

The determination of these dates is a matter of some difficulty, inasmuch as there are two different traditions about their dates. According to one and the more usually accepted tradition.

Nivrittinatha was born in 1273 A.D. (Sake 1195), and passed away in 1297 A.D. (Sake 1219);

Jnanadeva was born in 1275 A.D. (Sake 1197), and passed away in 1296 A.D. (Sake 1218);

Sopana was born in 1277 A.D. (Sake 1199), and passed away in 1296 A.D. (Sake 1218);

Muktabai was born in 1279 A.D. (Sake 1201), and passed away in 1297 A.D. (Sake 1219).

According to another tradition, the tradition given by Janabai, Nivrittinatha was born in 1268 A.D. (Sake 1190);

Jnanadeva was born in 1271 A.D. (Sake 1193);

Sopana was born in 1274 A.D. (Sake 1196);
Muktabai was born in 1277 A.D. (Sake 1199).

The matter of immediate interest to us is the determination of the two dates in the case of Jnanadeva. The one historically accredited fact in his life is that he wrote the Jnanesvari in 1290 A.D. (Sake 1212). Even here there is another reading which tells us that Jnanadeva wrote the Jnanesvari in 1284 A.D. (Sake 1206). But, on the whole, we may say that there is a consensus of agreement in taking the date of the composition of the Jnanesvari to be 1290 A.D. (Sake 1212). This date, then, may be said to be a settled fact. As to how long Jnanadeva lived prior to this date and how long after it, we can settle only approximately. To say that Jnanadeva was born in 1275 A.D. (Sake 1197) makes him only fifteen years old at the time of the composition of the Jnanesvari; while to say that he was born in 1271 A.D. (Sake 1193) makes him nineteen years old at the time of the composition of the work. Now it does not seem humanly possible that Jnanadeva could have written his great work only when he was fifteen; for a boy of nineteen years of age also to produce such an immortal work is a matter of no small difficulty. But if we were to choose between these two dates only, we had rather say that Jnanadeva was nineteen years old, than that he was only fifteen, at the time of the composition of the work. If, then, Jnanadeva is to be taken as nineteen years of age at the time of the composition of the Jnanesvari, his birth-date must be fixed at 1271 A.D. (Sake 1193). This is what Janabai actually tells us. She tells us that if Jnanadeva was born in 1271 A.D. (Sake 1193), and that his brothers and sister were born, correspondingly. The Abhanga runs as follows :—

जशालिवाहन शके अकराशे नव्वद । निवृत्ति आनंद प्रगटले ।।
त्र्याण्णवाचे साली ज्ञानदेव प्रगटले । सोपान देखिले शाण्णवांत ।।
नव्याण्णवाचे साली मुक्ताई देखिली । जनी ह्मणे केली मात त्यांनी ।।

It must be remembered that even this Abhanga has got its variant readings, which suit the later chronology of the brothers and sister, but this does not end our difficulties. When did Jnanadeva pass away? According to the tradition which regards Jnanadeva as born in 1275 A.D. (Sake 1197), he is made also to pass away in the year 1296 A.D. (Sake 1218). That Jnanadeva did actually pass away in the year 1296 A.D. (Sake

1218) is attested to by the Abhangas of Namadeva, Visoba Khe chara, Chokhamcla and Janabai herself. If then, according to Janabai's Abhanga, Jnanadeva must be regarded as having passed away in the year 1296 A.D. (Sake 1218), we must adopt one of the three alternatives : either that Jnanadeva lived for twenty-five years from 1271 A.D. to 1296 A.D.-(Sake 1193 to 1218)—a fact which contradicts the statement that is made by many men, and particularly by Jnanadeva himself, that he lived only for twenty-two. years and that he passed away at twenty-two बालछंदो बावीस जन्में । तोडिलीं भवाब्धीचीं कर्में।।, or else we must bring back the date of his passing away from 1296 A.D. to 1293 A.D. (from Sake 1218 to 1215), if his life-span of twenty-two years is to be taken as an accredited fact. Hence we see that the determination of the dates of Jnanadeva's birth and passing away offers no small difficulty. This fact, however, remains certain that the Jnanesvari was written in 1290 AD(Sake 1212) and that was the control fact of his life.

Body - Mind Link

You cannot catch the mind when it is moving. If there is some pain in any part of the body, the mind goes there immediately. The mind is so constituted. It is like a watchdog and runs over the whole body. If there is any trouble anywhere - suppose an ant bites the finger, immediately the mind goes there... Our mind is restless and most scattered at the physical level and like scattered mustard seeds it is hard to gather.

If we want to catch hold of the mind, we have to keep the mind at rest and at one place.

- Swamy Bodhamayananda :
Mind and Modern Problems. P.28

Pathway to God 1966 Issue Reprint

Page No.89 to 92

My Idea of the Bhagavadgita

(By Sri G.V. Naik M.Sc., Bombay)

यत्र योगेश्वरः कृष्णो यत्र पार्थोधनुधरः ।
तत्र श्रीविजयो भूतिर्धृवा नीतिर्मतिर्मम ।।

The old order changeth, yielding place to new. And God fulfill himself in many ways,
Lest one good custom should corrupt the world.

-Tennyson.

A study of the Bhagvadgita is of vital importance. It is the most precious jewel of ours. It has inspired many sages and for ages has served to cement the structure of human society. With deep reverence to it and with prayers to God, my aim is to reinterpret the Bhagvadgita so as to get a truly convincing picture of the Universe.

I read the Bhagvadgita from different angles; first as a devout *Hindu*, then as a student of mathematics and physics, and finally as a common human being on this planet. It is only in the final stage that I could get some idea about it. The knowledge of mathematics and physics provided me with the language and terminology to express my thoughts.

"Bhagavadgita" as a dialogue between Lord Krishna and Arjuna, throws light on the following main principles which form the very essence of our existence,

(i) Meaning of "Soul",
(ii) Theory of *Karma* (कर्मयोग). This will be called "Theory of Action",
(iii) Renunciation of action itself and renunciation of fruits of action.
(iv) Influence of natural impulses to goad oneself to action,
(v) Faith in one's teacher,
(vi) Absolute "I" does not exist. There is an undivided, unmeasurable, dimensionless Universe.

To explain what I feel about each of the above principles, I shall first ascribe meaning to certain terms I shall use hereafter

(1) **Real :** *"Real"* implies anything that can be realised through the senses. Hence imagination which is the quality of the head, is real.
(2) **"Elements" :** By elements I mean solids, liquids, gases, space, time

and Mind which is endowed with the qualities of the head and the heart-

3) **Universe :** The Universe is an additive class of sets including a null set, each set consisting of one or more of the above elements.

4) **Science :** Science is an orderly way of studying any topic. It may lead either to a social Science or to a physical science. Science is wider in significance. I see no conflict between science and true religion. Religion is one offshoot of science. It is science which gave rise to religion. There can be science without the so-called religion, but there cannot be true religion without science,

5) **Fundamental States :** These are birth and death.

6) **Fundamental notions:** Associated with the fundamental states are the two fundamental notions namely Joy and Fear, though their roles may change sometimes for, every birth need not be ' Joy ' and every I death may not cause ' fear '. These two will be called fundamental FJs.

7) **Existence of God:** Primarily these two 'FJs" led human mind to think of some supernatural power. It gave rise to Nature-worship, worship of Deities and spirits" and Pure worship of formless God. In short one has to accept the existence of God, which like Newton's first law of motion cannot be experimentally proved and yet its truth cannot be denied.

8) **Concept of Generalised Energy:** Modern Physics can not only speak of matter and energy but also of matter or energy. I use the word energy in the following sense.

Energy is that which arises due to annihilation of one or more elements or due to interaction or friction between different parts of the same element or between different elements themselves.

Hence Generalised Energy is physical energy coupled with energy of thought, will-power, all emotions and temptations.

9) **A body:** A body is a structure built out of one or more elements.

With these preliminaries, I now take, one by one, the principles preached in the Bhagawadgita.

(i) **Soul :** Soul is a quanta of generalised energy, which is capable of gathering around itself one or more elements to form a body. We can talk of "Soul" relative to certain living creature. Soul, like a magnetic pole, has no isolated existence. It is not a static thing for all the time. It can change and has to change. Its inherent strength or potentiality decides the nature of the species, thus giving rise to all the visible and non-visible living world. I will discuss "soul" with reference to a human being- Human life is the visible part of the spectrum of the whole journey of the soul. Before coming to Human State, the soul has to travel through some living world, and after Human State has to pass on to some other living world.

A human body of flesh and bone becomes a human being when the soul gets infused into it. The nature of the human being is decided by the intrinsic character of the soul The soul of the human being is not the same as the soul of another. As the soul ushers with a new 'body into the human world, it cannot at once sever all the influences and connections with the previous living world. Many cf the ceremonies performed at the birth, which are actually prompted by the two fundamental " FJ "s are aimed at either nullifying the bad influences of the previous journey or at making the further journey i.e. human life, the smoother.

"The soul" for its very continued existence has to carry on two functions. One is that it has to be in dynamical equilibrium with the body it occupies and the other is that it has to be in harmony with the surrounding living and non-living world. The first function develops the body and assigns duty to different parts of the body. These faculties of the senses help it in the other function, with the these instruments, the soul interacts with the surrounding world. The so-called 'Education' is a part of this interaction. The two functions go on simultaneously, one algebraically aiding the other.

Therefore, the soul is the creator and absorber of all actions. Good actions increase its positive energy and bad actions increase its negative energy. The quanta of generalised energy, forming the soul, continuously changes. Its frequency, vibrations, so to say, goes on fluctuating. If we look upon "Soul" as something that eternal, non-changing, non-affected, and as a mere spectator, then there will no room for further progress.

Thus the intrinsic character to the soul goes on changing. A stage comes sooner or later when it cannot be in dynamical equilibrium with the body it occupies, and hence, has to separate from the body physically. Thus comes the so-called **"Death"** to that human being. The quanta of energy that escapes is a different one from one which entered the body, at the birth. Its own capital decides what type of the body it can accumulate around itself. The ceremonies performed at the death, again dictated by the two fundamental " FJs," are designed to serve a two fold purpose : One is to nullify or minimise the evil effects that may arise due to the recoil of the outgoing soul on its immediate surrounding world, and the other, is to assist the soul in its onward journey, as well as, to satisfy the unfulfilled desires of the soul.

This journey goes on continuously, passing many times through the human stage. The quanta of energy forming the soul gets purged of its negative energy slowly and its positive energy goes on-increasing. Finally when the negative energy in reduced to zero, the soul is saved from the pangs of further births and the positive energy on saturation has the capacity to fall back, disintegrate and mix with the Universe. Thus comes the salvation or so-called "Moksa" to a human beings.

ii) **Theory of Action *(Karma)* :** *Karma* or 'action' is any activity of the soul. We: confine ourselves to its activity during the human stage.

The law of Karma which is helpful to me is that which teaches me to follow the path of duty, and compels me to act, not aimlessly but with a definite aim and also with the hope of getting a fruit. For, no man can ordinarily act effectively unless he acts with the hope of getting something out of it. One can see this in any walk of life. Even in the discharge of our duties in everyday life, we are guided by the two fundamental "Fj" s.

But the law of Karma does not stop at this point only. It further teaches me that no action is lost. It does not produce its own good or bad effect which is shaped by the external world also. There is such a multitude of causes at work that the effect of one's efforts may not be visible. In other words, the wordly success or fruit we had in mind, may not materialise. But the law of Karma assures us that the actions have changed the intrinsic character of the soul, with the result that its capacity to act now, is different. Failure in an endeavour is no excuse for stopping of our efforts, for though an action may not lead to success, yet the so-called "fruit" cannot result without some sort of action,

(iii) Renunciation of action itself or of fruits of action.

'Soul' or its very existence, cannot renounce action. Every action has its own effect. None can evade the action. To talk of renouncing would be shirking of responsibility it. Is unscientific and however high sounding it may read, it is sheer ignorance of the true state.

It is true that just as chloroform paralyses the human body for some time, certain *Yogic* exercises or certain penances or a certain way of calm thinking may preface the human mind, to be non-attached to fruits of action, but this cannot continue in every birth. We can break one law of nature with the help of another, but it is not possible to break every law of nature at the same time.

To renounce any action or even any fruit of action, would be tantamount to the ending of the process of development of the soul and its onward journey to Moksa. But at the same time over-attachment to anything and non-acceptance of failure as also a part of development, will defeat the very purpose of action.

(iv) Influence of natural impulses. The basic natural impulses are formed by the previous history or life of the soul. This does give an indication of the future course which the journey of any particular soul may take. Yet under the guidance of teacher who is a more experienced soul with determined effort, backed by religion ceremonies, or what is more, by prayers to the God, the good impulses can be further strengthened, and the effect of bad impulses can be minimised. Therefore the original impulses can be reoriented successfully so that they become natural impulses for higher and a better state.

(v) Faith in one's teacher In everyday life, in doing any work as a part of our duty, we obey the orders of our seniors and superiors. When we consult a specialist in any branch, we go according to his advice. This is precisely what Lord *Krishna* at last tells Arjuna. He advises *Arjuna* not to worry about anything but to have faith in him and act according to his instructions. That would absolve everyone of any blame; because Lord Krishna is convinced that he himself is doing his duty to the best of his capacity and wants his chosen associate, *Arjuna* to do his duty in turn. Lord *Krishna* is the teacher and the protector of Arjuna.

(vi) **"Absence of' Absolute I"** This point is clear from the journey of soul itself. At no stage does the soul exist by itself. Chapter XI of the *Bhagavata* gives a thrilling account as to how Lord Krishna synthesises the whole Universe within himself. There is no absolute I, as such. The so-called 'self ' is like a molecule in a chain of molecules, which is chain within a set of chain of elements forming an endless, im-measurable, undivided and dimensionless Universe.

यव्रह्मार्पणं व्रह्म हविर्व्रम्हाग्नौ व्रम्हणा हुतम् ।
व्रम्हैव तेन गन्तव्यं व्रह्मकर्मसमाधिना ।।
हरिः ओम् तत्सत् हरिः

Introduction to Karnataka Mysticism

Karnataka University, Dharwad-1951
Reprint Page No.17-22

Dr. R.D. Ranade

(Then the song ಹಾವು ಕಚ್ಚಿತಮ್ಮ was sung.)

So I have delineated for you a few of the incentives to spiritual life. These do not exhaust all the incentives. They should however be enough for the moment. There are two other poems which I also want to bring to your notice this evening. One is a poem by the sage Sarpa Bhushana on the value and significance of the spiritual teacher ಗುರುದೇವ ನೀ ಮಾಡಿದು ಪ್ರಕೃತಿಯನು ನಾನು ಮರೆಯೆನು ಎಂದಿಗೂ ಇಹದೊಳು.[1] He says, It is impossible for me to fully evaluate or understand the obligation that thou hast conferred on me Oh my Spiritual Teacher ! This is the first point in that poem. Secondly he tells us that those who have been given to intellectual disputations as those who have studied the Vedas, Ayudhas and Shastras, and have fought with each other intellectual battles-none of them have been able to put into my hands the spiritual principle which Thou in Thy infinite love and grace hast given unto me. Then thirdly he says, "spiritual principle has been shown to my vision by Thee, which the great Yogis who have lived on herbs, roots and fruits, who have imprisoned with force the five vital breaths in their body and have meditated standing all the while in the midst of the five fires, have not been able to see. They have not with all their toil been able to visualise the spiritual principle which Thou hast made me see. It is, therefore not merely that Thou hast given the spiritual principle to my hands, but thou hast also enabled me to see the spiritual principle wherever the eye is cast. Thy obligation is infinite. I cannot evaluate your obligation. "And who are you?" asks Sarpa Bhushan to his Guru.

" None else except God Himself. God took on the form of my Guru." He identifies here the Guru and the God and it is this Guru-God complex, this reality which gave him not merely a vision of the supreme principle and a direct contact with it, but also a final absorption into itself.

Then the song ಗುರುದೇವ ನೀ ಮಾಡಿದುಪಕೃತಿಯನು', was sung.)

Now I wish to give you the final song and then finish. This song is by the same Nimbargi Maharaja about whom I have told you. Some of his songs were discovered say about 50 or 60 years ago; but quite recently

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1. गुरुदेव नी माडिदुपकृतियनु.

about a month or two back our friend here, Mr. Babasaheb Sangoram, was able to discover some four or five new poems. They are all good, but one of them is supremely good. I wish to bring that to your notice. There the author is discussing the relationship between God and Guru and I just now told you that they might be identified as by the sage Sarpa Bhushana. But here the saint sometimes goes beyond himself and when he sees that not all his desires have been fulfilled, he begins to abuse God. That was what happened in the case of Tukarama. That was also what happened in another way about Duryodhana in his relationship to Krishna. Duryodhana says to Krishna; "What wrong have I committed Oh Krishna? It is you who have made me commit all these sins. You are responsible for all my evil actions." Similarly, when these saints go beyond themselves, they begin to blame God for not having fulfilled everything that they wanted. Now this saint of Nimbargi is making a catalogue of all the sins, which God has committed in relationship to the saint. I wish to give you some points in the catalogue; ಏನು ಮಾಡಿದಿ ಕೇಳೆನ್ನ ದೇವಾ.[2] This song will be recited to you later on. The saint is enumerating one after another all the items in the charge sheet which may be preferred against God. "In the first place, instead of conferring final bliss on me, Thou hast bestowed upon me only infinite destruction. You have not given me any beatification; you have destroyed me altogether body, mind and soul. Then secondly, Thou and myself, Oh God, were playing together. We were playmates; we played together for some time. But you had such cunning about you that you made me enter the meshes of human existence and Thyself escape. Like two playmates and escape himself. Thou hast done that, Oh God, You have not played the part of a playmate in the right manner; you have not played the game. Thirdly, Thou hast made me paralytic (Khul) and thyself goest unconcerned like a Bull dedicated to the deity (Ghuli), So does it behave you. Oh God that you should move about in this manner proudly like a Ghuli, while I have been made absolutely delinquent and helpless ! That is the third charge. Then the fourth charge is that where there really was no difference between the devotee and God on the other hand there was a fundamental unity. "Thou hast artificially created a difference. So those who create differences must be held responsible for their actions. Here is also another charge, the fifth one. This is a very good point that might have been experienced by some of you in your life. The saint says, "When I was at the apex of my moral and spiritual endeavour, it has behaved you to heap coals of fire upon me and subject me like Job to calamities and sufferings and this in spite of the fact that, hitherto you had given me the protection of your mercy and I, on my part, was calling upon you and my spiritual teacher, with great devotion and joy. There could be no greater cruelty on your part and no greater irony of fate for me. I did certainly deserve better it your hands. " That is another charge. Then the sixth charge is, "You are merely a cheater. Don't cheat me any longer. Oh brainless being ! You have been cheating me of all my spiritual possessions and that hardly behaves you, as a so-called 'Omni benevelent Being." This is not the way of good men; ಜಟ್ಟಿ.' Finally, what is the penalty which the saint proposes for God to pay for receiving atonement for all the sins which He has committed towards His devotee? Only one way, says the saint. Go and fall prostrate at the feet of my spiritual teacher the Gurulinga Jangama. It is only then that you can hope to receive exoneration from all your sins.

Then the song ಏನು ಮಾಡಿದಿ ಕೇಳೆನ್ನ ದೇವಾ.' was sung).

Ethics and Morality : The Real Basis of Life

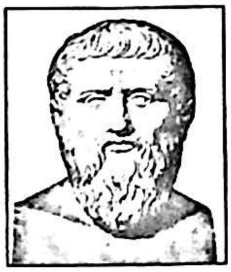
The basis of all systems, social or political, rests upon the goodness of men. No nation is great or good because parliament enacts this or that, but because its men are great and good... People often work for the same ends but fail to recognise the fact. One must admit that law, government, politics are phases not final in any way. There is a goal beyond them where law is not needed.... All great Masters teach the same thing. Christ saw that the basis is not law, that morality and purity are the only strength.

- Swami Vivekananda :

Universal Ethics and Moral Conduct : P.8

Great Thinkers and Philosophers of of the world- 8

Prof. Dr. Madhumati M. Kulkarni -Editor



Plato- 428/427-348/347 – was the Athenian philosopher during the Classical Period of Ancient Greece, founder of the Platonist School of thought and the Academy ,the first institution of higher learning in the Western world.

He was born in Classical Athens and died in Athens, Greece. Aristotle Eudoxus of Cnidus, Heraclides, Ponticus Philip of Specusippus, Xenocrates were some of his students. His notable works: Apology, Crito, Euthyphro Meno Parmenides,Phaedo, Phaedrus Republic, Symposium Timaeus, Laws. Plato's ideas are Platonic Philosophy, Innatism, Theory of Forms, Idealism.

Belonging to the Era of Greek Philosophy , Plato's Theory of Forms or Ideas is a philosophical theory, concept or world-view , attributed to Plato that the physical world is not as real or true as timeless, absolute, unchangeable ides. Nevertheless the theory is considered to be a classical solution to the problem of universals.

Plato brought about a lot of change in the way we think about the world, in everything from matter to ethics to logic. Perhaps,one of the most influential contributions to philosophy was his Theory of Forms. Plato believed that reality is divided into two parts viz., the Ideal and the Phenomena. The Ideal is the perfect reality of existence. The Phenomena are the physical world that we experience. It is a flawed echo of the perfect, ideal model that exists outside space and time. In other words, the physical world is not really the 'real' world; instead the ultimate reality exists beyond our physical world. Plato discusses his theory in a few different dialogues, including the most famous one called The Republic. It is also likely that Plato inherited some of this from his mentor , Socrates.

Plato asserts that there are two realms: the Physical Realm and the Spiritual Realm. The former is the material stuff we see and interact with in everyday life. This Physical Realm is changing and imperfect as we all know too well. The Spiritual Realm however exists beyond the Physical Realm. Plato calls this Spiritual Realm, the Realm of Forms. He also names it as the Realm of Ideas or Realm of Ideals. Plato's theory of Forms asserts that the Physical Realm is only a shadow of the reality of the Realm of Forms.

To be continued...

Activities of ACPR

3rd July 2022

Shri Gurudev Dr. R.D. Ranade Jayanti was observed with devotion on 3rd July 2022. The devotees assembled, expressed the revence to Shri Gurudev and remembered his magnificent services to the mankind in the field of philosophy and mystic literature. Floral tribute was paid to Shri Gurudevs' Photo.

Smt. Vandana Joshi, Smt. Sheela Kodliwadmath, Smt. Asha Naragundkar and Shri Pradeep Joshi, Shri Amit Kulkarni, Shri C.P. Metrani and others were present.

13th July 2022

Gurupoornima was observed in ACPR with prayers, Bhajan and Meditation; on 13th July 2022. The programme was concluded with Arati by devotees.

15th August 2022

"Aazadika Amrut Mahotsav" was observed with high spirit of Nationalism; from **13th August to 15th August 2022.** On 13th National Flag was hoisted at ACPR. Shri R.G. Jakati, Jt. Sec. ACPR, Shri Parasharam Kamkaratti, Smt. Anasuya Aigali, Kumari Sadhana Aigali and the students were present. Gomatesh High School teachers assisted the formalities of hoisting the National Flag as per the directives of Govt. of India.

On 15th August 2022, all the trustees were present along with the activists and students. Adv. Maruti B. Zirali, Hon.Sec.ACPR hoisted the National Flag at 8 A.M. and paid respect to the Flag Shri. V.H. Deshpande Trustee, Shri R.G. Jakati, Jt.Sec.ACPR, Shri Subramanya Bhat Trustee and others were present.

18th August 2022

ACPR Team led by Hon'ble Secretary Shri M. B. Zirali, had visited Karnatak University's Prof. S. S. Basavanal Library, in

Dharwad on 18th August 2022. The Library is well equipped with all the modern facilities and rich resources material in the form of books, databases, e-journals, e-books, and other printed information material related to various subjects. University Librarian, Smt Dr. Anupama. N. Joshi, had a meeting with ACPR Team, and she gave an elaborate explanation of Karnataka University Library to the ACPR Team and Shri. M.B Zirali also gave an elaborate explanation about ACPR, ACPR Library which houses a unique and rare collection of philosophical and related books and competitive exam books.

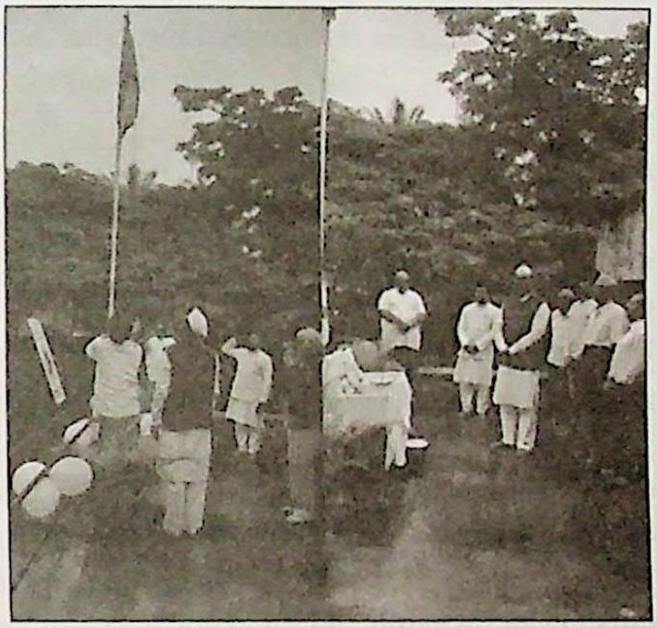
In addition, the ACPR Team, led by Hon'ble Secretary Shri M. B. Zirali, had also visited the Department of Philosophy, Karnatak University Dharwad on 18th August 2022.

Dr.K.V. Juktimath, Professor & Chairman of the Department of Philosophy, shared insightful views on the current state of Philosophy Education overall in India. Shri. M. B. Zirali, has shared the developments and the activities taking place at ACPR Belagavi, and the future prospective of ACPR and he further explained about the rare and unique collection of philosophical books. He extended the invitation to Prof. K. V. Juktimath to visit, ACPR Campus in Belagavi.

On 13th July 2022 Guru Poornima at ACPR. In the center right side of the photo is Shri C.P.Metrani, renowned Industrialist. On left Shri Anand Patil, manager ACPR and others in the picture.

3rd July Gurudev R.D. Ranade Jayanti at ACPR devotees observing meditation.

13th August 2022, On account of Azadi ka Amrut Mahotsav and Har Ghar Tiranga National Flag hoisted at ACPR. R to L Shri Parashuram Kamkaratti, Smt.Anusuya Aigali, Smt. Sadhana Aigali, Shri R.G. Jakati, Jt.Se.ACPR and Students.



15th August 2022 Hoisting of National Flag. Hon. Sec. of ACPR Adv.Maruti B. Zirali hoisted the Flag, in picture L to R. Subramanya Bhat, Bhimsen Zirali, Shri V.H. Deshpande, Trustee.

Dr. K.V.Juktimath, Prof. & Chairman of the Dept. of Philosophy, Karnataka University Dharwad was presented book on behalf of ACPR by Adv. Maruti B. Zirali Hon. Sec. ACPR Belagavi.

16th Sept. 2022 Book Release Function

The book titled "Contemporary Philosophy and Mysticism" written by Late Dr. M.L. Sharma, a direct disciple of Shri Gurudev Dr. R.D. Ranade was released at ACPR, on 16th Sept. 2022. The contents of the book and the matter are as per the thinkings of Shri. Gurudev. The author has written about the mystical life of Shri Gurudev.

The book was released at the gracious hands of Hon. Justice Shri Shyam Prasad, Judge High Court of Karnataka.

The function started with an invocation by Shri Kishore Kakade. Dr. B.Jayasimha, Principal B.V. Bellad Law College welcomed the gathering.

Adv. Maruti B. Zirali, Hon.Sec. ACPR gave an introductory talk and said, "Dr. M.L. Sharma wrote on whole life of Shri Gurudev as a mystic. Darshana Shastra is nothing but mystical experience. Shri Gurudev wrote on the mystical experiences of all the saints of the world. Shri Gurudev created the trend of mystic literature and enlighted the world of philosophy with that creation. Whatever he has written is in the name of "Pathway to God." The present book is the replica of Gurudevs thinking." He also briefed the audience and the dignitaries about the history of ACPR and about the founder Shri Gurudev Dr. R.D. Ranade.

Shri Mustafa S.A, Principal District and Sessions Judge, Belagavi, Chief Guest of the function spoke and said, "All relegions teach us humanity. We follow some part and say we don't know other things. Problem starts with this. We have to understand the things with absolute faith; then only we can be pious and sincere."

Shri Pavanesh, D. First Addl. District and Sessions Judge Belagavi Guest of honor spoke on the occasion and said, "The unity mission of ACPR is really marvellous and it resembles the preamble of Indian Constitution. The theme of ACPR is similar to the theme of Indian Constitution. Self realisation is most important in our life and the philosophy helps us in our decision making and reasoning."

The President of Belgaum Bar Association Adv. Shri Prabhu Yatnatti and President Adhivakta Parishatd, Adv. Shri Sadashiv Hiremath were the Guests of Honor and spoke on the occasion.

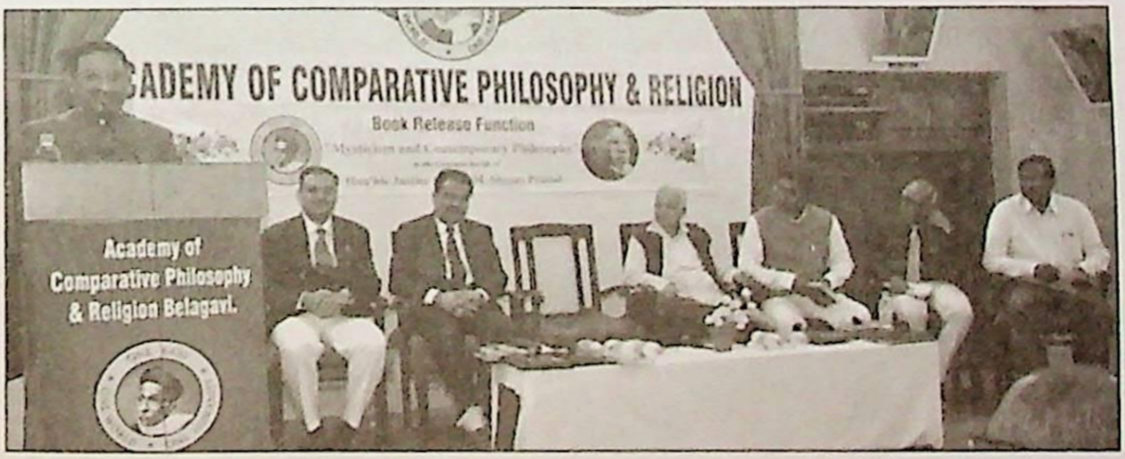
Dr. Anilkumar Havaldar Principal R.L. Law College, Belagavi proposed the vote of thanks and thanked all concerned.

The programme was compered by Kumari Harshita, law student. Advocates, Scholars and Activists of ACPR represented in good number. The programme was very impressive with large number of audience.

Hon. Just. Shri B.M.Shyama Prasad was welcomed by Hon. Sec.ACPR Adv. Maruti B. Zirali on his arrival at ACPR on 16-9-2022

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION

Book Released at ACPR on 16th Sept. 2022. L to R. Adv. M.B.Zirali, Sec.ACPR, Dr. Shashi daughter of author, Dr.B. Jayasimha, Shri Pavanesh D., Add.D.J., Shri Mustafa, S.A. Prin.D.J. Hon.Jt. Shyam Prasad, Adv. Ashok Potdar, Shri Prabhu Yatnatti, Dr. Anilkumar Havaldar, Shri. Sadashiv Hiremath, Shri Shashi D. Memon, Dr. I.S.Kumbar

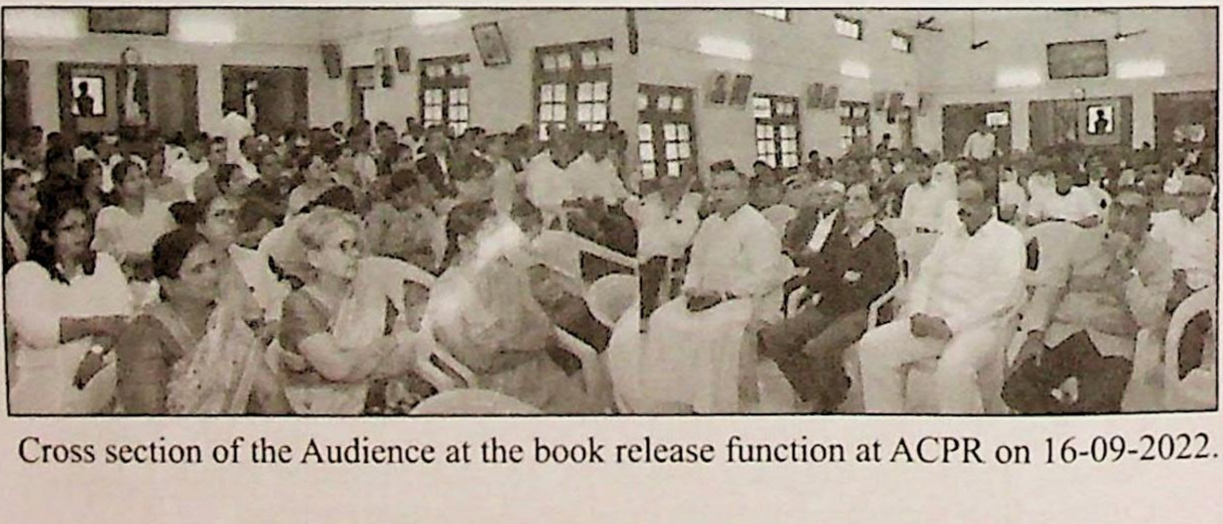

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
Book Release Function
Academy of Comparative Philosophy & Religion Belagavi.

Hon.Jst. Shri B.M.Shyam Prasad delivering his address after releasing the book on 16-9-2022. L to R. Shri Pavanesh D.1st Adl.D.J., Shri Mustafa S.A. Prin. D.J. Shri Ashok Potdar Chairman ACPR, Shri Adv. Prabhu Yatnatti, President Belgaum Bar Assn. Dr. A.H.Havaldar Prin.R.L.Law College, Shri Sadashiv Hiremath President Adhivakta Parishad

ACADEMY OF COMPARATIVE P

Dr. Shashi and Smt. Dristi both the daughters of Dr. M.L. Sharma the author of the book, were honoured on behalf of ACPR at the book release function on 16-09-2022. L to R. Smt. Vandana Joshi and Smt. Nirmala Zirali honouring them. Photo of Dr. L.M. Sharma in the centre.

Honouring the Hon.Justice B.M.Shyam Prasad Judge High Court of Karnataka on behalf of ACPR. L to R. Shri R.G. Jakati Jt. Sec., Subramanya Bhat, Trustee, Adv. Maruti B. Zirali, Hon. Sec. ACPR, Mustafa S.A. Prin. D.J. Belagavi, Pavanesh D. 1st Add. D.J. Belagavi, Shri Ashok Potdar, Chairman ACPR



Cross section of the Audience at the book release function at ACPR on 16-09-2022.

Readers' Views

1. Dr. Ravindranath Rao

Former Principal & HOD. Dept. Of Sociology
St. Mary's Sirian College. Brahmavar, Udupi

To the Editor,
Dear Madam,

I feel delighted to present my views in brief on your journal, Pathway to God- April-June 22- published by ACPR, Belagavi.

I am glad to note that your journal has been publishing good many high standard articles, book reviews, views of Philosophers, Anthropologists, Sociologists, important announcements along with the reports on the constructive activities of ACPR with attractive pictures. This has really enhanced the value and strength of your Journal. The variety of articles published by you certainly helps our students and researchers to assess varied dimensions of the society and learn to synthesize information from different sources. Your Journal also helps readers to understand various issues from different perspectives.

I also appreciate relevant information, current trends and issues which are highlighted through various articles published in the Journal. The language of the Journal is understandable having readability and clarity of expression.

The editorial section by the Editor-in-Chief makes an interesting and informative reading. I strongly suggest that many more students , sadhaks, researchers and academicians should come forward to read your Journal in future.

I wish you all success in your future endeavour in the field of publication.

Sincerely yours ,

sd/
Ravindranath Rao
23-08-2022

S L M PATIL

Dear Editors

The sober but colourful front cover of your magazine is equally matched by its stuff within. Dr. Dabade's short excerpt is very emotive and helped me in a personal way.

Prof. Rajan Kumar's explanation of the three bodies and five sheaths is lucid and attracts by its mystical and psychological approaches.

Mrs Jyothi Rao's short poem is in tune with the front cover and is inspirational. The translation of Totakastaka heralds the glory of guru in a seemingly different tradition.

Shaila Patil's reflections depict Sri Gurudev's early boyhood incident and signs of real saintliness in his later life.

The talk by Dr Jog on Sabeej Nama with reference to Gurudev and other saints stresses the importance Namasmaran. The translation is equally good. The last few pages show that ACPR is buzzing with activities. Hope to see more.

Hiren Kumar Bose, Thane

In these times, When reading has become a scarce habit, it feels nice to get in-print copy of a neat journal devoted to philosophy, logic and God pursuit. I look forward to new issues of Pathway to God. It gives me many insights into questions I always wanted to ask and didn't know whom to ask. It would be a good idea, I think if young writers become regular contributors to the journal. It would be interesting to know what today's youth feels about God-pursuit, about separating religion from spiritualism.

My sincere thanks to the Editorial Team fo providing food for spiritual thought.

◆

BOOK REVIEW- 18

- Editor

Title: Shri Nimbaragi Maharaj
A Brief Life-sketch (1790-1885)
Author:M.S. Deshpande
Publisher: Academy of Comparative Philosophy
and Religion, Shri Gurudev
Mandir, Hindwadi, Belagavi
Second Edition: 03-01-2020 Reprint
Pages: vi+50
Price: Rs. 90/-
Printed at M/s impressions, B-2 Akshar Arcade,
336014, Gondhali Galli, Cross Rd, Belagavi

SHRI NIMBARAGI MAHARAJ

Released on 06-06-2022

The booklet under review, written by M.S. Deshpande, Athani, is a reprint extracted from ACPR's Silver Jubilee Souvenir published in 1978.

The booklet is divided into four Parts.

Part I. entitled 'Shri Nimbaragi Maharaj deals with the early life of Shri Guruling Jangam Maharaj,popularly known as Shri Nimbaragi Maharaj regarded as a spititual Bhageerath who brought down the Ganges to the parched spiritual earth. This came to be known as Nimbaragi Sampradaya. Born in 1790 he belonged to Veerashaiva family of Nimbaragi in Indi taluka of Vijayapur., Karnataka. At the age of 25 he had a vision of Lord Vitthala who directed him to go to Siddhagiri near Kolhapur to seek his guru . Here he met his Guru, Muppin Muni who blessed him with the Divine Name.

(1.) Bodha-Sudhe contains verses composed by Nimbaragi Maharaj in praise of his Master.It further discusses 'Ideology of Shri Guruling Jangam Maharaj' discusses the ideology wherein Shri Nimbaragi Maharaj emphasises 'the only duty of man is to meditate on the Divine Nama and attain the vision of the Divine,Supreme God. Devotion necessarily implies complete surrender.'

(2)Bodha-Sudhe contains the free rendering in English by Sri. V.R. Kotbagi and Sri. V. Jamakhandi. The Chapter analyzes the fundamental principles of conduct which explain 1. Blessed Human Life,2. The Four Stages and States of Life3. Strength of Conduct is the Strength Divine 4. Like Seed, Like Crop.5. As the Sound, so the Echo,6. Let there be Introspection at Every step,7. Act up to your Word, 8. You yourself are God.

Part II. ' Elimination of Vices' throws light on the basic preparation for liberation and presents things that we are caught in: 9. Woman, wealth and property 10. Adultery paves way to dreadful hell 11. Anger 12. Effects of Self-Conceit 13. Jealousy breeds Distress 14. Hypocrisy 15. Fraud is bad 16. Snare of Temptations 17. Disasters of Injustice 18. Proper Punishment for Sin 19. The three Modes of Punishment 20. Shun Secrecy 21. Idleness-the Arch-Enemy 23. Crop of Worry 23. The Aspiration for the Absolute.

Part III. Entitled 'Cultivation of Virtues' takes toward moving to the next stage. It enlists a number of virtues right from Discrimination (no. 24) to Attainment of Swarajya(no 45) explains each virtue briefly.

Part IV 'Pathway to God' again continues with the list right from 'No Happiness in Worldly Life '(no. 46) to 'Realization of the Atman' (no. 60) Each point is is discussed with the conclusion' Thus being the Philosophy of Shri Guruling Jangam Maharaj which benefits everybody irrespective of caste . Creed, amnn of woman, it is universal.

The Booklet on the whole is an insightful ready reckoner for a sadhak. The cover page presents the Samadhi of Guruling Maharaj. It is neatly printed and clearly written in a simple style for a layman to follow.

Obituary

Padma Vibhushana Dr. Braj Basi Lal

Dr. B.B. Lal dedicated himself to the study and writing as the Director-General of the Archaeological Survey of India. For some years, he contributed a lot to that branch in the shape of new methods of study and new doctrines. He had retired from active service, but knew no retirement from studies.

Shri Lal was an ardent disciple of Gurudev R.D. Ranade. At the end of some writting which he called an "Epilogue," he gave vent to his feelings regarding his Guru. He says, “I am only a typist. the dictation-giver is Someone else… "

He said, “Gurudev has given me much more than I deserve, who am an unworthy disciple." But, should Shri Lal estimate his own worth? No no, it is He, the Director General of the Department of Justice, who knows how to balance the desert and the fruit. The letter tells us how he deserves the Grace, not only for his important research work, but also for his skill in handling tit-bits in his daily life. Shri Bhausaheb Maharaja - the spiritual Teacher of Gurudev Ranade, insisted on immediately replying to a letter. Shri Lal had digested that adage and so felt that he was late(!)in replying to that congratulatory letter. He forgot that he was unwell...

Besides this he had the good fortune of receiving the Nama while Shri Gurudev was still with us (Shri Gurudev’s निर्याण was on 06/06/1957 and Shri Lal was initiated just 6 months earlier 17/1/1957). If we note all these matters, we will realise what sort of a person Shri Lal was. He has received many honorifics from different quarters. But for us, he was nothing but Nimbergi-Sampradaya-Vibhushana. Agreed?

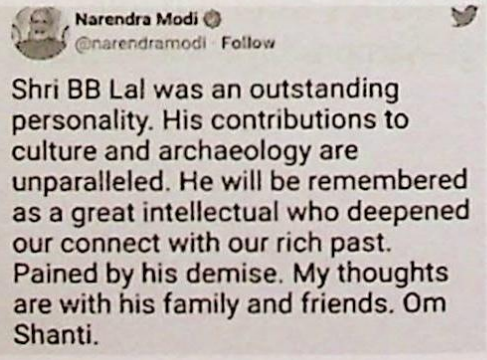
Marathi Original
Dr. Ashwini Avinash Jog, Solapur
English Translation by
Rev. **Smt. Padmatai Kulkarni**

(Obituary To be continued in next issue)

Epilogue

"The moving finger types, and moves on and on.
I am only a typist, the dictation-giver is
Someone else.
However, the Ego thinks that it is the dictation-giver
since it holds that it makes the mind and intellect move.
But can these faculties function without the back-up of
the Life Force?
Surely not.
Indeed, isn't it the Life Force – call it Atman,
God or by whichever name
you please --
that imparts Light and Sound to these functionaries?
And thence emanates the enlightened sound
    which transforms itself into words.
They flow out unhindered
and the moving finger just types.
Through the Sadguru's Grace have I realized this great truth
that I am only the typist, the dictation-giver is
Some One else."

Late Dr. B. B. Lal



Narendra Modi
@narendramodi · Follow

Shri BB Lal was an outstanding personality. His contributions to culture and archaeology are unparalleled. He will be remembered as a great intellectual who deepened our connect with our rich past. Pained by his demise. My thoughts are with his family and friends. Om Shanti.

ACPR Publications

KANNADA

01	Gurudevar Samanwaya Darsh	M.S. Deshpande	100/-	2006
02	Kannada Santar Parmarth path	M.S. Deshpande	200/-	2010
03	Sri Basavannavar Divyajeevan	M.S. Deshpande	100/-	2011
04	Gurudev Ranade Jeevan Drashan	Chandrakant Pokhle	200/-	2019
05	Shri. Shivalingavva (2nd Edition)	R.P.Kulkarni	250/-	2020

HINDI

01.	Bharateeya Samkaleen Darshan Mein ProRanade ke Yogdan ka Sameekshatmaka Adhyayana	Dr. Jatashankar Tripathi	120/-	1986
02	Hindutva ka Tatvagnyan aur Vishwa Shanti Mein Uski Sandairbhikata.	Shri. Mohanji Bhagvat.	50/-	2010

MARATHI

Sl.No	Name of the Book	Author	Rs.	Year
01	Sri Gnyaneshwaranche Aatmadarshan Arthath Karya Aani Tatvagnyan (Aatmadarshan of Shri Gnyaneshwar: Works & Philosophy)		80/-	1982
02	Samartha Ramadas Jeevan va Tatvagnyan (Samartha Ramdas & his Philosophy)		80/-	1981
03	Sri Rama Charit Manas (Translation)	Pragyanand Saraswati	80/-	1987
04	Walmiki Ramayan	Dr. Kate Maharaj	50/-	1988
05	Nityanemavali		20/-	1983
06	Sri Gurudev Ranade Ek Jeevan Zalak		75/-	2004
07	Gurudev Ranade va Tyanchi Paramarthik Shikavan	Sri. G.V Kakasaheb Tulpule	75/-	1993
08	Jnaneshwaranche Tatvejnana	Smt.Padma Kulkarni	240/-	2017
09	Sabija Nama	Dr.N.V.Kulkarni	300/-	2020

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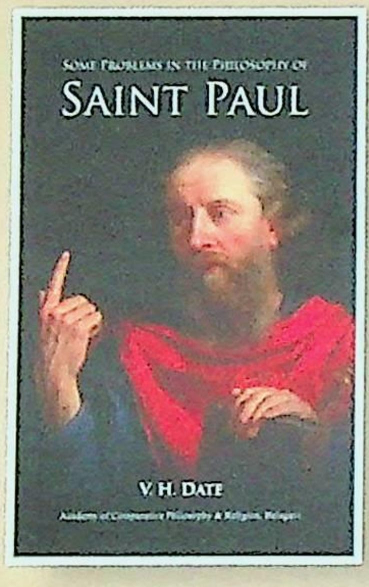
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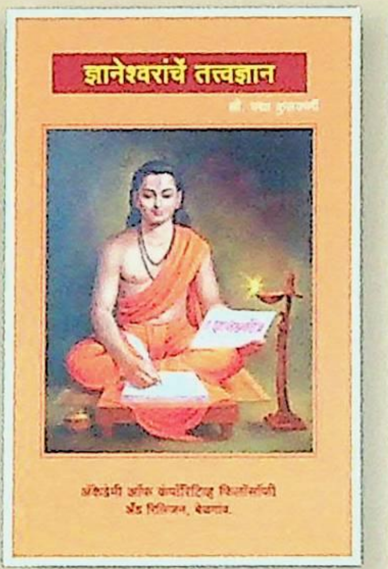
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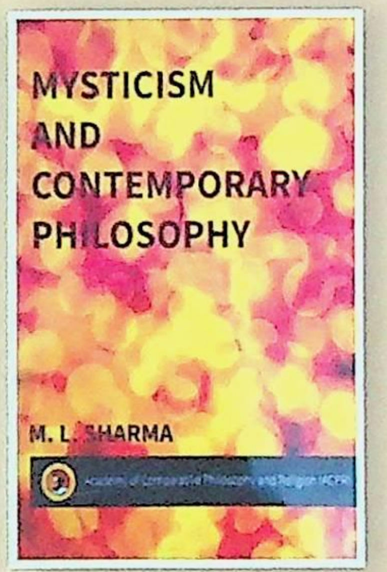
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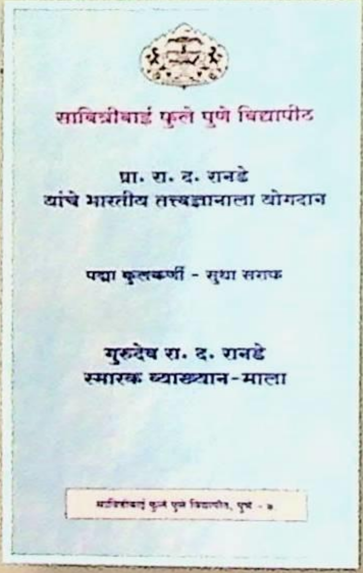
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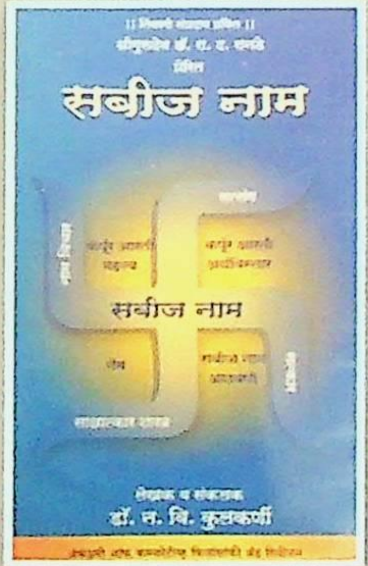
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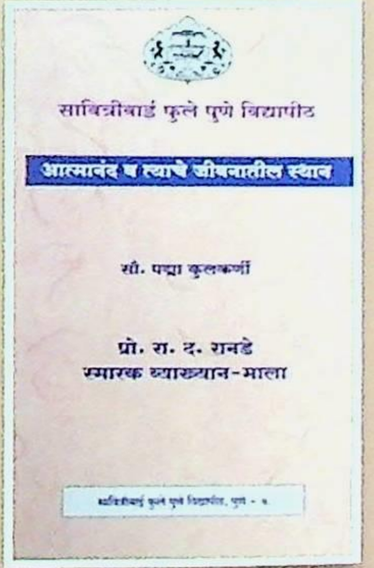
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